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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COM-
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 5.]

FIRST QUARTER, 1841.

[Vol. VII.]

[From the "Periodical Accounts," &c.]

- I. MEMOIR OF BROTHER JOHN SAMUEL REINHOLD, A CONVERT OF THE JEWISH NATION, WHO DEPARTED THIS LIFE AT CHRISTIANSFELD, ON THE TENTH OF MARCH, 1839.

[Written by Himself.]

My impression of the grace and goodness of my Saviour induces me to commit to writing a short memorial of my past life; and, I am fully convinced, that all who hear or read this record, will be excited to praise the Lord for the great mercy and compassion which He has exercised towards me. His long-suffering alone is my salvation! "Wherefore," have I often asked myself, "has the Lord chosen me out of my numerous kindred, though the most sinful of them all, that I might, through mercy, become an heir of everlasting life, by faith in Him?" And I could find no other answer to the question than the words of St. Paul, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe in Him to life everlasting." This passage has often recurred to my mind with great force at different periods, and I should wish it to be the text of my funeral discourse.

I was born at Durschin, near Brody, in Little Poland, Dec. 24th, 1761. My parents, Samuel Isaac and Deborah, maiden-name Elinser, were Jews; and, on the eighth day, I was incorporated with the Jewish Church by circumcision, according to the law of Moses, and named Elinser Samuel. My father had studied, though he did not occupy the post of Rabbi, but was a merchant. It was the general custom of the Jews of Little Poland to give their sons, who show any capacity for it, a learned education, not that they may all become Rabbies, but because a learned man enjoys peculiar respect among the Jews, and is addressed as Rabbi Moreni, (Honored Master,) while an unlettered person is simply styled Chower, (Comrade.) A student, besides, should he be reduced in circumstances, may gain a maintenance by teaching in the schools. My father, accordingly,

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destined me also for study, and sent me to school before I had completed my fourth year. When five years old, I was put into a higher class, in which the Books of Moses and the Prophets were read. These were translated to me word for word, by my teachers, and thus I obtained an intimacy with the Hebrew language. On reaching my sixth year, I was set to read the first part of the Jewish Talmud, the Mishna, which does not call for much thought. In two years more, I began to study the proper Talmud, for which more effort and reflection are required. My father rendered me great assistance, making me repeat on the Sabbath the passages which I had learned in the week, and sometimes setting me additional lessons himself.

In my tenth year, my father was taken seriously ill. The physicians of our own town being unable to cure him, my mother set out with him to Lukasch, about twelve miles distant, to place him under the care of a celebrated medical practitioner there. But, in a few days, we heard that he was worse, and that there were little hopes of his recovery. His father now hastened to visit him, and took me with him, as being the eldest child. He died a few days after our arrival. My grandfather, refraining in this strange place from the usual lamentations for the dead, set out in silence with the corpse, intending to inter it at home, where the whole family could bewail him together. No sooner, however, did the event become known in the town, than the elders of the Jews sent a party after us on horseback, who obliged us to return with them. In vain did my grandfather offer to pay the double of all dues which could be claimed from him; they said it would be an insult to their dead, if those who died in their town were not buried amongst them; and we were obliged to comply with their demand. Meanwhile, our relations at home were perfectly unacquainted with what had happened, and when we returned without my father, either alive or dead, a bitter outcry was raised by the whole family. My mother felt her loss very deeply, having four children still uneducated, and my grandparents mourned very sorrowfully for their only son. As the Jews believe that, after death, they must pass through purgatory, parents feel the loss of an only son the more painfully, as it belongs to him to perform, during the whole year of mourning, those devotions in the Synagogue, and in the family at meals, which according to their ideas, tend to alleviate the situation of the departed spirit. They believe that all Jews will inherit the kingdom of heaven, in proof of which they refer to *Isaiah lx. 21*: "*Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.*" They are not, indeed, ignorant that they are sinners, and that God is a Holy God, who will not suffer sin to pass unpunished; but the Talmud thus helps them over the difficulty: "All the works of men, good and bad, are noted down by God, and, after their death, their good works are reckoned off against the bad; but as a large balance of bad ones still remains, these must be expiated in the fire of purgatory. But if a Jew goes over to the Christian faith, he has not even the

privilege of purgatory allowed him, but his soul roams from the body of one unclean beast to another, and is eternally lost." Praise be to God, that I have a better confidence, which teaches me that my soul, on its departure from the body, will not enter into unclean beasts, but into the pure and holy arms of Jesus Christ my Saviour.

My grandparents took me to live with them as their own child. Combined with this, was the obligation that I should offer all the above-mentioned prayers for them after their decease. Still my grandmother could not get over the loss of her son; she mourned for him day and night, till, at the end of two years, she fell ill and died, bewailing him with her last breath.

Owing to his large housekeeping, my grandfather was induced to marry again. His new wife proved a harsh step-mother to me, and my happy days in my grandfather's house were at an end. He perceived this with concern, and, as the only resource in his power, endeavored to find a wife for me, at whose house I might be more comfortably situated. As soon as this was known, many proposals were made for me, none of which, however, pleased him; some, because they were not equal in respectability—others, because they did not promise so agreeable a home as he wished to provide for me. I was therefore obliged to remain with him for some years longer, when, all at once, an alliance offered which had his entire approbation. Our native place belonged to a Bishop who resided at Warsaw, and when the Jews had any particular business to transact with him, a deputy was chosen for that purpose. A case of this kind now occurring, my grandfather had all the votes in his favor, and, though he was far advanced in years, he accepted this commission out of love to his people. On his road to Warsaw he took up his lodgings at Lubomle with a relative of my departed mother, who inquired after me, and, understanding that my grandfather wished me to marry, proposed a match to him, which had his full concurrence. It was therefore settled that my mother's uncle, who had a farm a few miles distant, should fetch me to his house, where I was to wait till my grandfather's return from Warsaw. At the end of five or six weeks, the latter came with my future father-in-law and his two sons-in-law, both students, who were straightway requested to examine me as to my proficiency. This examination lasted four hours, and, the result being satisfactory, the marriage-deeds were immediately taken in hand. In these documents it is clearly stated, how much the parents on each side must contribute to the outfit of the young couple. On this point both parties were soon agreed, but greater difficulty was met with in settling the years of board, as they are called. When namely, young people marry very early, and cannot immediately commence a housekeeping of their own, their respective parents engage to board and provide for them for a term of years. My father-in-law, who had already six married children, would not consent to take more than three years upon him, and expected my grandfather to do the same. To this, however, he was quite opposed, on account of my uncomfortable situation at home. At length, the two sons, who had taken a

liking for me, prevailed on their father-in-law to agree to take five years, and my grandfather went free. The deeds were now concluded and witnessed, and my grandfather took one, and my father-in-law the other. The marriage was deferred for a year, in which interval both parties were to pay down the sum stipulated, that they might be put out to interest against the time when we should begin to keep house for ourselves.

These matters being finished, the whole party proceeded to town, to the house of my father-in-law. I was quite put out of countenance on seeing into what a numerous family I had entered, and could do little but receive their congratulations. After staying here a few days, I returned home with my grandfather till the marriage, when I removed to my father-in-law's, where I met with the greatest kindness, especially from my dear mother-in-law, who seemed to love me as her own child.

With regard to my spiritual course up to this period, I must confess that I was very sinful even from a child, and nothing was too bad for me; but I often shed abundance of tears, when offering up my morning and evening prayers in the Synagogue with the other Jews, and begged God to change my heart; yet, on coming into company again, the old corruption woke up afresh, and in this state I entered into marriage. Having nothing but my studies now to attend to, the expense of which was defrayed by my father-in-law, I often meditated in my retirement on my lost condition; and the thought not unfrequently agitated me, that if I were now to die, I should have to lie the longest of all the Jews in purgatory, for I was conscious of no good works, but of many that were evil. I searched the Talmud to find what penance I must do for this or the other sin. A book, entitled *Schebet Misser*, or, *The Rod of Chastisement*, appeared to furnish the necessary information, and I sought to mortify my body according to its rules, by fasting and other inflictions. I fasted every Monday and Thursday, on which occasions I spent the whole night in my study. At midnight I sung, with many tears, the Lamentations of Jeremiah for the loss of our Temple, in which the sacrifices for sin could alone be offered. I then went to the *mikveh*, a cistern under cover, and plunged under water thrice. I further became a member of all the religious societies which existed among us. One of these was a kind of Bible Society, the members pledging themselves to a subscription, from which poor Jews were supplied with copies of the Old Testament. Another society was that of the Penitents, as they styled themselves. Its regulations were as follows:—In the month Elul, (September,) four weeks before the Jewish New Year, and five weeks before the great Day of Atonement, a number of young people met together, ten of whom, by turns, kept a day of humiliation with prayer and fasting. For this purpose they assembled before day-break in an apartment adjoining the Synagogue. After each had bathed in the *mikveh*, they immediately began to repeat their morning prayers accompanied by many tears. This lasted till about ten o'clock, when an old Rabbi visited them, and held a discourse to them in reference to the object

which they had in view. The first section of the Psalms of David was then sung, after which the Rabbi read to them from a book of prayers, or again addressed them; and so on, alternately, till the whole Psalter had been gone through. This occupied them till the time of evening prayer, and that again was prolonged till the stars became visible in the firmament. I attached myself to more than one association of this kind, for there were several of them at this season. At the same time I continued to observe my private fast-days twice a week. After pursuing this course for a considerable period, I thought, "I have now performed many good works, and the catalogue of my sins will not be so large as it was." But ere I was aware, I relapsed so completely into my former ways, that all my good works vanished. I now thought that I had not mortified my body sufficiently to dislodge the love of sin, and resolved to fast for forty-eight hours together. The first twenty-four hours cost me little, as I was accustomed to it, but in the next my hunger and thirst were torturing. On my remaining in my study beyond my usual term, my mother-in-law came and fetched me away, protesting that I should not punish myself so, as my health would be ruined. Notwithstanding, I continued firm to my purpose, and, in future, when I saw my mother-in-law coming, I hid myself. To alleviate the sensation of hunger, I buckled a broad belt round my body, tightening it more and more as the time advanced. I could not, however, find out any remedy against thirst, and, for a real fast, it was held unlawful even to swallow the spittle. Still I persevered, since the Talmud declares that he who has fasted forty-eight hours, has a large number of good works set down to his account in Heaven.

After I had practised these austerities for some time, I again flattered myself that I should not have so very long to stay in purgatory. But sin was only slumbering all this time; it awoke with double strength, and that on a fast-day too, and compelled me with my weak and famished frame to serve it. I felt as though hell were opening her jaws to swallow me up. Gladly would I have been rid of the tyranny of sin, and I macerated my body to the utmost in this view; but all to no purpose. Of a Saviour, who could free me from sin's dominion by the power of his grace, I knew nothing. Giving the matter up as hopeless, I thought to myself, "I can do nothing more: let me fare beyond the grave as I may, I will turn this world to account."

My boarding years being almost expired, I wished to purchase an establishment like that of my father-in-law. But, on calculating my means, I found that I could not raise the sum required for this purpose, and I had no mind to run into debt. I therefore determined to go to Germany for a while as teacher, on which plan I might easily get a maintenance, that of my wife and two children being already provided for, as she undertook to keep house for her mother, who was old and infirm.

I set out from home with ten ducats in my purse and a small stock of linen, thinking that I should not want much for the short time of

my absence. I received letters from my wife at every fair. After I had been engaged in tuition some years, she sent me word that her mother was dead, and begged me to come home, as her father intended to give up his concerns to us, and to live with us for the remainder of his days. But a great conflict was going on in my mind just at this crisis. The thought: "Let me fare as I may beyond the grave!" recurred involuntarily to my recollection, and filled me often with anxiety and terror. My former life was all vividly pictured in my memory; and I resolved not to return home and settle there, till that terrible thought was so dissipated, by one means or other, that it could never return. But how did I shudder, when the idea once struck me, to join the Christian Church. I imagined that this was a suggestion of the Evil Spirit, who wished thus to seduce me, that my soul might be utterly lost. For I had entertained the utmost contempt for the Saviour, whom the Jews call *Tholah*—the crucified, or the hanged; and whenever I heard his name mentioned, I repeated the following words in Hebrew, with signs of the deepest abhorrence:—"Let his memory perish for ever?"

In order to divert my mind from these thoughts which agitated it, I resolved to travel, and wrote to my wife, requesting that she and her father would take charge of the business, till I could wind up my affairs, when I would return home. Immediately after I took ship from Stettin for Copenhagen, whence, after but a short stay, I embarked for Amsterdam. Here I made acquaintance with a Portuguese Jew, who was a ship-broker. In the course of conversation, Surinam was mentioned, on which I inquired about the Jews in that Colony, and whether they were faithful to their religion. On his replying, that they denied themselves no pleasures, and troubled themselves very little about the world to come, it struck me at once, that this was the place for me, and could I but succeed in adopting these sentiments, I might then return home cheerfully. I asked him, therefore, whether there were any vessel about to sail for Surinam, as I was inclined to visit it, and learned that there were three ships lying in the Texel all bound thither, in one of which my friends engaged a passage for me. The next day we set sail. The wind, which at first blew in our favor, soon veered right a-head, so that we had to tack continually. One night so violent a storm came on, that every body believed the vessel must founder. I was greatly agitated, the thought forcing itself upon me: "How will it go with me in eternity, supposing I now perish?" The tempest subsided at daybreak, but the wind was still contrary, so that we were near the bay of Paramaribo before we could take a direct course. This uncomfortable and tedious passage of eleven weeks rendered our joy the greater on nearing the port. The Captain announced our arrival in town, on which the names of all the passengers were called over in all the streets by a crier, and my name was thus notified to the Jews. The day following we cast anchor off the town, and, as it was Friday, I begged the Captain to let me go on shore before the Sabbath. On landing, I was immediately invited by one of the Jewish elders to be his guest on the Sabbath. Here I soon became

acquainted with the leading men and planters of our nation, who did every thing in their power to make my stay as agreeable as possible, and introduced me to all the Jewish parties. The planters also invited me to visit their plantations, where pleasure was the order of the day, and I began to relish this mode of life very well. Yet, still, all would not do; I could nowhere escape from my own reflections, and often did the voice within distinctly urge the question: "Ought I not to go over to Christianity, in order there, if possible, to find rest for my soul?" I therefore determined with myself, to return to Europe with the same ship which brought me out, and to seek instruction from some Christian teacher, for hitherto the Christian religion was quite strange to me.

(To be continued.)

[From the "Periodical Accounts," &c.]

II. LABRADOR.

EXTRACT FROM THE DIARY OF OKKAK, 1838.

September 17th. We got in our potatoes, which proved, this year, a large crop for Labrador, the 100lb. weight which we had planted, yielding tenfold, so that we considered our trouble, which had, indeed, been far from small, to be amply rewarded.

19th. An interesting spectacle was presented in our bay, which we could observe from our room windows. Our Esquimaux descried a large white fish at day-break, and presently thirty Kayaks were in pursuit. We followed with our eyes the evolutions of the chase, as they glided rapidly to and fro across the bay in all directions, dodging the monster in his course, and casting their spears as occasion offered. It was near noon, however, before they succeeded in harpooning him, when they towed him to the nearest point of land, and cut him up into as many portions as there were men engaged. The fish measured 14 feet in length, and weighed nearly 1400 lbs.

22d. We celebrated the Holy Communion with the greater part of our communicants; and some of them who had not partaken of it since Easter, expressed great thankfulness on once more enjoying this privilege.

October 6th. Our reindeer-hunters returned, having been absent since the middle of August. They had killed, in this period, 140 reindeer.

November 18th. We commenced our usual winter meetings with our Esquimaux, and exhorted them diligently to improve the opportunity of daily social worship, with which they were favored,—a privilege not possessed by the greater part of their Brethren and Sisters in other congregations from among the Heathen. They had, besides, no long journey to undertake, like many of them; but the church was close at hand, so that the aged man and the child, the weak and the sickly, could all attend with little difficulty.

In the beginning of *December*, our people came home from the seal-hunt. Six parties of them, consisting each of six men, with their families, had taken 450 seals, of which, however, 200 were already consumed, so that their winter store was likely to fall short. In a few days after, another party returned, who had been engaged, ever since the *Harmony* left us, in fishing for trout and hunting reindeer, up the country. Their success had been but small in regard to both these objects.

On conversing individually with our communicants, and the candidates for the Communion, we had the pleasure to find them in a very encouraging frame of mind, especially those belonging to the latter class. Amongst the rest, a young married brother thus expressed his feelings:—"My brother and I were very glad, when, during our absence this last summer, we could keep the Lord's day with our foster-parents and their children; for, while the congregation were assembled at Okkak, we sang, and prayed, and read God's word together. At such times, my heart burned within me, and I prayed to Jesus, that He would admit me soon to the enjoyment of his Holy Sacrament. I have, it is true, nothing good in myself, and have often to struggle with those sins in which I lived, when I was among the Heathen, where I saw and heard nothing but what was bad;—(his father had been a celebrated sorcerer, or *angekok*;) but I will know nothing of these things any more, yes, I will know nothing but Jesus Christ alone."

Another, a young girl, said: "I can speak of nothing now but Jesus, and his great love and mercy to my poor soul. I am resolved to be henceforth his property, and only his, and to suffer nothing to separate me from Him. Even at night, I am with Him in my dreams; and, when I wake, I think of Him, and beg Him to keep me, and to grant me strength to live alone to Him in this world."

The Christmas festival, which we celebrated with glad and thankful hearts, was followed, on the 26th, by the festival of the married people, and, on the 28th, by that of the children. The latter festival is long and eagerly expected by our little ones, and to make them a special treat on this occasion, we distributed amongst them a number of little tracts, with which the kindness of Pastor Barth, of Mottlingen, had supplied us.

30th. After the service, we requested our people to stay in the church, and presented every family with a copy of the Book of Isaiah. They expressed great thankfulness for this valuable gift, and promised to make good use of it.

January, 1839. On conversing individually with our people for the first time in the new year, we were gratified to perceive in many of them an earnest desire to devote themselves unreservedly to the Lord. A young man observed: "My past life has passed in indifference to my soul's salvation; but, last autumn, Jesus had mercy on me and roused me from this careless state; from that time to the present, I have enjoyed many happy hours in converse with Him, and it is my wish to cleave to Him in future like a little child." Another said: "I seem to myself to have been like one standing

still or asleep, but this winter, my desire after Jesus has been very great." Similar declarations were made by several others.

On the 23^d, the sun shone once more on our house, for the first time since November 28th, and the cold set in more intensely than it had yet done this season, the thermometer sinking to $26\frac{1}{2}^{\circ}$ below 0 of Fahrenheit, with a strong west wind, which increased the effect by 10° more.

February 1st. Notwithstanding the inclemency of the weather, a party of our Esquimaux, viz. two men with a woman and a child not four years old, set off to Nain on a visit. This shows their determined spirit, when they have any thing in view, as there was no sort of necessity for their undertaking such a journey, of more than 100 miles, over a frightful mountain, Kiglapeit, in an open sledge, and with no other lodging place by the way than a hole in the snow, or a snow-hut, if they chose to build one.

28th. We spoke with our young people in classes or companies. Amongst the rest, a girl said: "I have often told my teachers, how I wished to love our Saviour and live to Him, but it appears as if my words were not quite true, so much occurs in me which does not agree with love to Jesus. I pray, however, sincerely, that the remembrance of his sufferings and death may be blessed to my heart, especially in the solemn season which is approaching." Another, who had just come from Nain, with two younger sisters, said: "I have neither father nor mother; I will, therefore, cleave the closer to Jesus, and beg Him to be a Father to me and my two sisters; for I have none but Him, and I would be his entire property."

C. B. HENN, G. HERTZBERG, F. ERDMAN.

EXTRACT FROM THE DIARY OF NAIN, FROM JANUARY TO AUGUST, 1839.

January 1st. The Sermon on New Year's Day was not so well attended as we had expected. Our minds were meanwhile relieved from considerable anxiety, by the safe return of a youthful party, who had set out sea-wards on the 29th of December, to fetch home some seals. Being overtaken by snow storms, and unable to find their way to the winter-house at the adjacent fishing-place, they had been obliged to pass the night in the open air, at a temperature of 23° below the freezing point.

On the 8th, the young Elias departed this life very unexpectedly. Being overheated on the day preceding, he had stood in the narrow passage of the house with his coat off, to cool himself. The consequence was an almost immediate loss of speech, accompanied by the greatest difficulty of breathing. The medicines given him failed to check the progress of the inflammation, and thus he fell a victim to his thoughtlessness. Might but his fate serve as a warning to our numerous youth to pay more attention to parental admonitions! Shortly before his end, he signified to his widowed mother that he was desirous to go home to the Lord Jesus.

28th. Milder weather succeeding, several of our men went to fetch home the seals caught in their nets at the fishing-stations. A

dense fog having come on in the course of the day, and not a single sledge returning by nightfall, we began to be alarmed for their safety. All of them, however, reached home before morning. These journeys to fishing-places, some twenty or thirty miles distant amongst the islands, are, indeed, seldom free from danger; for though the morning may be clear and bright, mist or sleet very frequently comes on in the afterpart of the day, and shuts out all sight of land, which makes it extremely difficult to proceed in the right direction across the ice. Weather, at once clear and calm, is a rarity in Labrador; for whenever the sky is clear in winter, there is generally more or less wind, which drives up the snow in clouds of fine sleet.

February 6th. Ruth, a blind old Sister, suddenly closed her earthly pilgrimage. She was born in this neighborhood, before the Labrador Mission was begun, probably in the year 1768. As her parents for a long time declined to live at Nain, she grew up in heathenism, and did not come to settle here till after her marriage. Her course was very variable; but she appeared to grow more and more sensible of her natural corruption, and to depend more simply on the grace of Jesus. The day before her end, she felt an oppression in the head, which she complained was splitting, and sank down on her seat, exclaiming, "Tava, tava!—it is over." She lay quite motionless till she expired.

On speaking with the communicants, Thomas said: "As I would gladly live to our Saviour's pleasure, I often ask my heart, how it stands towards Him; I find at such times that I am still very sinful; but I find also an increasing desire to be freed from all sin, that I may no longer grieve Him, who has had such mercy on me, who brought me out of darkness myself, and has likewise favored me to perceive the traces of his grace in the hearts of my children."

23d. The thermometer rose to 40°; and all our windows began to thaw. This lasted for two days, when the glass began gradually to fall, till on March 7th it was 28° under 0.

March 9th. A merciful preservation, experienced by two of our Esquimaux, excited us to fervent gratitude. Several sledges had set off over-night to Ungardlek to fetch home seals, and had nearly reached the place of their destination, without suspecting any danger, as the sea had been covered with thick ice for some leagues from land that very day. They therefore mistook the water which they saw dimly in the twilight for a low fog, when the leader of the four sledges perceived with terror, that a rift in the ice, over which his dogs had already leaped, was widening, and heard the sound of the ground-swell beneath. He recalled his dogs immediately, and beckoned the other sledge to halt. Two other sledges were already afloat on a broken piece of ice, whose fate they now watched with no small anxiety. Their drivers, aware of their situation, fastened the sledges together, and urging their dogs into the water, made for the firm ice, where their friends stood waiting for them. By God's help the attempt succeeded, though the heavier of the two was immersed to his middle in water, and two of the dogs

were frozen to death. Another sledge, in advance of the rest, reached the winter-house in safety, though the ice broke behind it as it flew along. It was obliged to make a long circuit on its return. The small island adjacent, where the nets were cast, was already surrounded by foaming waves, which has never been the case in the month of March, at least for the last fifty years.

At the individual speaking with the baptized, in the latter part of this month, a boy, nine years of age, said: "When will my stony heart melt? I still grieve our Saviour continually, and I am afraid, when I think of His coming; for I could not be admitted into the Kingdom of Heaven as I now am."

On Easter-morning the appointed litany was prayed in the church, and not in the burial-ground, the thermometer being 4° under 0, with a cutting wind. In the afternoon, we kept the usual parting love-feast with our flock, previous to the annual dispersion for the hunting and fishing season. They were affectionately admonished to demean themselves on all occasions as believers, and to beware of whatever might injure their souls.

The next day, *April 1st*, 26 families, consisting of 132 persons, set out in 19 sledges, attended by our prayers, that the Lord would preserve and prosper them, both spiritually and temporally, at the various places to which they were bound. Several families had no provisions to take with them, but such as we gave them from our stock. In a day or two after, most of the remaining families followed, leaving with us few besides widows and children.

As much snow fell during the former part of April as in all the winter preceding, and one of our church doors was blocked up for a time by drifts from thirteen to fourteen feet deep.

May 23d. We were able to plant our first potatoes. A few days after, most of the reindeer hunters returned; they had shot 185 head, several of which, however, had been carried off by the numerous wolves. On the *26th*, old Brother Leonard, who is very lame, and for whose success we were the more anxious on that account, arrived here on foot with his daughter. He had captured a seal, on which we congratulated him; but, on the other hand, he had lost his fur cap and shot bag, which a fox had made free with, while Leonard was cautiously creeping over the ice towards the seal.

26th. Shortly before noon, we perceived a slight shock of an earthquake, and the plates reared against the wall rattled with the vibration.

June 1st. We celebrated the Holy Communion with 36 of our Esquimaux, who came home for this purpose.

From this time, we had frequent visits from our Esquimaux, who now met with the means of subsistence in greater plenty; and on the *13th*, the two last families who had remained with us, also set off with their two infants just baptized.

The sea-ice was now no longer safe, and by the *28th*, our part of the coast was completely open. Farther out, however, the sea appeared to be still frozen, on which account we had only six Sisters, besides the Missionary family, at the Communion on the *29th*.

July 6th. The first Kayaks arrived. We were sorry to learn that two families were intending to leave us, and winter amongst the Southlanders, where they might follow their corrupt inclinations, unchecked by our reproofs. The son-in-law of one of these men, who had been himself excluded for immoral conduct, said, on hearing of it, "I am sorry that my father-in-law has formed this resolution, and I will speak with him on the subject. I am, indeed, myself the worst of all, having grievously sinned; but I have learned to know the difference between living to sin and living to Jesus. When I served sin, I led a miserable life; but now that I have once more sought refuge with Jesus, I enjoy peace within, and He gives me power to strive against my depravity. I will speak of His mercy to my father-in-law, and if he will hear me, well; if not, I will nevertheless tell him that Jesus is able and willing to save him; for I long resisted Him, before He brought me to the knowledge of my lost condition."

August 6th. We received the joyful intelligence of the safe arrival of the Harmony at Hopedale on the 2d, and by the same opportunity received our welcome European letters.

JOHN LUNDBERG,

FREDERIC C. FRITSCHÉ,

JOHN CHRIST. BECK,

C. J. SELDENSCLO.

[From the "Periodical Accounts," &c.]

III. WEST INDIES.

The Mission in Antigua has again been visited by an afflicting bereavement. On the 6th of *January* last, it pleased the Lord to call home to Himself, by means of the prevailing fever, the wife of Brother Eugene Hartvig, the Warden of the Mission in that Island, to the great grief of her husband and fellow-servants. The period of our late Sister's service in the Mission had scarcely exceeded four years; yet, in this short time, she had conciliated general affection and regard, by her devotedness to the work in which she was engaged, and her willing and faithful activity in the discharge of the duties allotted to her. Indeed, for some weeks previous to her departure, she seems to have labored beyond her strength, and thus to have rendered herself peculiarly liable to the disorder, which proved the occasion of her dissolution. Her age was 28 years. With this exception, the intelligence from Antigua is, on the whole, of a cheering character. In Jamaica, the work of the Lord continues to prosper; as will be evident from the perusal of Brother Zorn's interesting letters. In Barbadoes and Tobago, the passing legislative enactments, authorizing and sanctioning the performance of the right of marriage by ministers of every denomination, has removed all doubts as to the validity of those, which either have been, or may hereafter be solemnized by our Brethren, and has tended greatly to the encouragement of lawful wedlock among the negroes under their

care. That the legislature of Antigua, the island which of all others is most indebted to Missionary exertions for the acknowledged advancement of its negro and colored population in whatever related to their religious, moral, and social condition, should hitherto have declined to pass a similar law, is, to say the least, somewhat extraordinary. The unfavorable bearing of the present anomalous state of the marriage question, upon the labors of our Missionaries in that Island, has been painfully felt, ever since the enfranchisement of our negro population, in August, 1834. It is to be hoped, that the earnest and respectful representations, to which it has given rise, will ere long have the desired effect, upon a legislature, which has testified its value for Missionary exertions, on so many occasions and in so many and important ways.

1. JAMAICA.

EXTRACT OF THE DIARY OF FAIRFIELD, FOR THE YEAR 1838.

January 1st. This day Nazareth was constituted a distinct congregation, having hitherto been attached to Fairfield. Brother Roemer attended there, and held the services usual on the first day of the year. The public worship at Fairfield, at which Brother Zorn officiated, was very well attended; and at the Savannah, Brother Prince found the chapel full of people from a distance of many miles, all manifesting a sincere desire, to commence the year as servants of that Saviour who had done so much for them.

7th. We attended the funeral of Antoinette Goss, a young person who had long been confined with the dropsy. She suffered very much during the last week, but throughout her whole illness, manifested her love to her Saviour and her trust in Him; her sufferings being light, she remarked, compared with those which He had endured for her, to redeem her, a poor sinner, from eternal death.

9th. Sarah, of Spice-Grove, departed in the same faith and hope. She had become a communicant in 1825; but, for the last three years, had been unable to attend church.

13th. Many of our people came for instruction previous to partaking, for the first time, of the Lord's Supper, and a considerable number attended the speaking before the Communion. Our conversation with most of them was encouraging.

We held a separate meeting for those persons, who have been excluded from the Holy Communion, or from church-fellowship, addressing them on the sinfulness of forsaking the Lord, who had brought them to the knowledge of Himself, and shown them so much mercy, and beseeching Him, as the Good Shepherd, to bring these wandering sheep back to His fold.

17th. The general conference at New-Fulneck. On the return of the Brethren Zorn and Prince to Fairfield, they called at Pepper, to visit Mary Burgen, an aged helper, who had been confined to her bed for more than two years, with a diseased hand, leg, and foot, which were so painful, that she could not rest day nor night. She

expressed great thankfulness to the Lord, for the strength and support she had received, feeling herself unworthy of such mercy as He had shown to her. She wept to think she should be unable to make any return for His love, and regretted much, that she could no longer attend the House of God, as it was once her privilege and delight to do. Often had she walked thirty or forty miles to this place, on the most dangerous road, which could only be seen by the vivid lighting, and while the rain descended in torrents. She prayed the Lord to bless her "good Massa," Brother Zorn, for the words of comfort and encouragement he was enabled to speak to her.

21st. Brother Blandford went to a place called Pant's Lodge, and held a discourse to several hundred persons. There are many aged people in that neighborhood, who cannot walk six miles to Fairfield, but who are very desirous to hear the Gospel. They expressed their thankfulness for the first discourse delivered to them.

Brother Prince visited a member of our congregation, residing beyond the Savannah, who has been ill ten months, and is now declining fast. She declared her only hope to be in the Lord's mercy and merits. Her relations reside near her, and many of them attended the short devotional service which Brother Prince held in her sick chamber, and seemed much affected by it.

February 4th. Brother Roemer preached at Nazareth; and, for the first time, the Holy Communion was administered to the Congregation there. The Lord vouchsafed His gracious presence and blessing, and Brother Roemer was strengthened for the day's duty. His health remains very indifferent. Brother Zorn preached here; the chapel and school-house were full; and Brother Blandford had between 200 and 300 attentive hearers under the wild fig-trees. The number seems to increase with the additional accommodation provided for the worshippers.

25th. Several persons were this day re-admitted to church fellowship. They all manifested the deepest sorrow for their past offences, and expressed an earnest desire to walk worthy of the Gospel of Christ in the time to come.

April. Easter-Sunday. As soon as the light was sufficient to read by, we proceeded to the burial-ground, where above 400 persons were assembled. After praying the Easter-morning Litany, we walked to the chapel, where Brother Zorn read the history of the day. All our chapels were crowded during the public services, and the auditory seemed truly to rejoice, that Christ had triumphed over death and hell, and thus completed the work of our redemption.

May 19th. Brother Roemer preached a farewell sermon, though not able to speak with ease, as his lungs are still very weak. All present were much affected at having to part with him, and prayed the Lord to restore him to health.

On the 22d, he left Fairfield, with his little girl, for Kingston, whence he purposes sailing for Europe.

31st. Brother Zorn held an examination of the children in the new school-house. They had afterwards a love-feast, when they

sung several anthems, and were addressed on the importance of improving every opportunity to learn while they were young. They expressed much gratitude for the privileges they enjoyed.

June 23d. We have sixty-four men and women employed in building the stone wall about our premises, making upwards of 500 who have given their Saturdays, to assist us in this very needful work.

July 31st. Being the last day of the apprenticeship, a solemn service was kept in the evening by Brother Zorn.

August 1st. This day was kept here, as at all our other settlements, as a joyful festival; a spirit of devout gratitude to God appearing to pervade the whole of the great multitude that thronged the house of prayer, or assembled under the canopy of heaven, to worship and praise the Lord, who alone doeth wondrous things.

September 5th. At an examination of the children of the Refuge school, many of our Christian friends attended, and several gentlemen questioned the children on Scripture subjects and geography. Their writing, needlework, &c., were exhibited, and all the visitors seemed pleased with the progress they had made in the several branches of education. The services were concluded by singing several anthems and hymns.

30th. We had to hold two services, owing to the great number attending. In the afternoon the festival of the married people was celebrated. Upwards of 700 were present; being the southern division of our congregation, for all cannot be accommodated at the same time. The chapel and school-house were both full.

December 18th. Brethren Zorn and Prince went to attend the Conference held at Old-Carmel. Brother Z. found that the person he had engaged had fulfilled his contract, and put the burial-ground, the stone wall, &c., in good order. The remains of many of our departed Missionary Brethren rest in that consecrated ground.

20th. Sister Collis and her two children came to reside at this place.

25th. Brother Zorn preached this morning, and Brother Prince went to Savannah. Both chapels were crowded with attentive hearers, and many could not gain admittance. In the afternoon a love-feast was held with 500 children.

31st. During the day, many persons kept arriving for the evening services; and, by dusk, the chapel and school-room were both crowded. Brother Zorn held a meeting at seven o'clock, and another at eleven; endeavoring to impress upon his hearers the obligations they were under to show their love and gratitude to the Lord for all the mercies they had experienced during the past year, especially for their having been put into complete possession of the privileges of freemen; to implore His forgiveness for all their unfaithfulness, and to covenant anew to walk worthy of their heavenly calling. At twelve o'clock, all united in singing the hymn—"Now let us praise the Lord," and after a prayer, we returned to our homes, joyful and glad of heart for all that the Lord had done unto us.

EXTRACT OF LETTERS FROM BROTHER J. ZORN.

“Fairfield, January 25th, 1840.

“DEAR BROTHER,—I think I have not yet informed you, that a young man belonging to this congregation, about 17 years of age, has taken the name prescribed by the kind friend, whose benefaction you announced some time ago, and is giving us pleasure by his proficiency and good conduct. He is a negro, and is training under Brother Blandford, in our school at Fairfield. We have, also, another pupil, of the same class, aged about 20 years, who was baptized at Old-Carmel by the late Brother Lang. He is very promising, and, in time, we hope he will become useful. For his board, he helps a little about the house, and his other expenses I shall defray out of the kind contributions raised by our Bristol friends, about two years ago, and which have not yet been entirely exhausted. You will, no doubt, approve of a late resolution of our Conference, that at each of our stations we will select the most hopeful youth for piety and talent, and train him gradually for usefulness in schools.

“Brother and Sister Straubel arrived amongst us at Christmas. They, of course, remain with us at Fairfield. Brother and Sister Heath have been appointed to take charge of the congregation at Nazareth; the necessity of a regular ministry there becomes more and more apparent. A month or two will elapse, before the necessary arrangements can be made.”

“*March 5th.* The financial embarrassment in which our Church is likely to be placed for the support of its foreign Missions, is, indeed, alarming. At the close of 1838, a debt of £3,300 sterling, with every probability of its being considerably augmented before the close of 1839! The prospect is gloomy; but the proofs we have had so frequently of the Lord’s help, in times of distress and difficulty, encourage us to hope, that He will not leave us to sink under the burden. According to the German saying,—‘When the need is highest, then the help is nighest.’ If the Lord, who attentively considers our doings, only finds us ‘faithful stewards,’ both of the ‘mysteries of God,’ and of the ‘unrighteous mammon,’ I feel confident His arm will be made bare in our behalf. This is what we, who are laboring in this part of the vineyard, desire to inquire into, and to answer faithfully to our own souls.

“On the 16th of January, we laid the foundation-stone of the chapel at Isle, with thanksgiving and prayer. A number of our Missionary Brethren were present; and, also, the Rev. Mr. Littlejohn, Curate of the neighboring chapels of St. David’s and Providence, a very worthy minister of the established Church, and a kind friend to our Missionary cause. When the chapel is finished, there will be attached to it, upwards of 1,000 souls, among whom are 300 communicants. This shows the necessity of a place of worship in that neighborhood; there will still remain about 1,500 souls attached to Fairfield, from which place it is distant about 9 miles. Will not our dear Christian friends, and Brethren, and Sisters, give an extra

contribution for this chapel? Our negroes have come forward very generously, considering their means; several subscribed £3, others £2, and a good many from 8s. to 12s. each. Besides our own, I have collected in two other congregations, and intend to do so in all. The brotherly interest thereby excited, is delightful; another time, if *they* are in need, we will help *them*; and thus we 'shall learn more and more to look, not only on our own things, but also on those of others.'

"The school-room, for which £120 sterling is allowed by Government, will probably be built in connexion with the chapel.

"The three new school-houses, for which money has been granted, shall cost nothing to the Mission-Fund; we shall raise our third.

"Our dear Brother Scholefield's health is quite broken. I have just written to him, urging him to leave the island as soon as possible, and I am waiting his answer. As Brother Vines is also much debilitated, we shall be rather embarrassed, how to carry on our work.

"The state of our congregations in the west appears very pleasing, as I convinced myself on my late visit. At New-Carmel, I was delighted to find the Gospel of St. John, for the blind, according to Mr. Lucas' system, which was kindly sent out last year by a venerable Christian gentleman in Bristol, put to good use. A young blind woman, the daughter of a faithful helper-sister, at New-Carmel, attends the chapel every Sunday morning, and the two read a lesson together under Brother Elliott's instruction. She had learned to read when a child, but her sight being now gone, she is delighted with this substitute, and has attained considerable proficiency in the use of it. Not unfrequently she corrected her aged mother; and it was a very pleasing and touching sight, to see the two acquiring the same heavenly wisdom by such different means. May the Holy Spirit teach them both; and may the light shine into their hearts, to give them a knowledge of the truth. The blind girl would be highly pleased, to get a Hymn-book, should there be any thing of the kind published.

"We also desire to return our public and grateful acknowledgments to such benevolent friends as have, from time to time, supplied us with books, and other articles as rewards for our school-children. The kind donor of Howard's Scripture Lessons, will please to accept our best thanks; also the friends who have given the Missionary Register, the Book for the Negro Scholar, published under the patronage of the ladies at Bath, and other small reward-books, tracts, &c.

"*March 17th.* You inquire again respecting the means to build our new chapel, near Isle. I have already collected 500*l.* sterling towards the estimated cost of 1,200*l.*, and do not doubt, though I cannot promise, that we shall raise the whole here, at least by borrowing a few hundreds, to be repaid next year. It is, however, a troublesome duty. The negroes contribute cheerfully; nearly the whole 500*l.* is from them. At Parker's Bay, Brother Coleman's congregation alone collected and subscribed nearly 100*l.* currency for us! One negro put a sovereign into the plate. About one half of our congregation have contributed; the other half have promised

in the course of the year; and further, I trust to get something from our white friends and the House of Assembly."

There are connected with the Mission of the United Brethren in Jamaica, 22 public or free schools, supported chiefly by the Brethren and the Ladies' Negro Education Society. The total number of scholars at the close of 1839, was 1306.

Besides these there are 9 Sunday Schools attended by above 1500 adults and children, some of whom, however, are also day scholars. The number of persons connected with the Brethren's congregations on that island at the same date, December 31st, 1839, was 11,702. Of whom, 2601 are communicants; 2136 baptized and candidates for the Holy Communion; 3134 baptized children; 3831 new people and catechumens. The increase during the year preceding was 935. During the same period, 414 were admitted to the Lord's Supper; 135 adults baptized; 473 children baptized; 747 received into the congregation; 110 re-admitted to the congregation; 59 re-admitted to the Lord's Supper; 336 couples married; 130 excluded, 143 departed this life.

2. ANTIGUA.

EXTRACT OF THE DIARY OF ST. JOHN'S, FOR 1838.

July 12th. The Marriage Bill, for extending to us, and other religious bodies in Antigua, the right of marrying, was, to our great disappointment, rejected by the colonial legislature, after repeated efforts to obtain it for four years past. The want of this privilege is severely felt by us in our populous Mission. It is felt as a deprivation by our people, as well as by ourselves, that they cannot be married by their own ministers; and they would rejoice with us in the acquisition of this privilege.

21st. The newly erected school-house at Gracebay was opened with solemn prayer and praise. A goodly company of our members and friends attended on the occasion, together with the children; and, with joyful hearts and cheerful voices, poured forth their united thanksgivings for this long-desired and much needed auxiliary to the church and settlement there. The sum of 6*l.* 14*s.* 9*d.* was collected for the building.

28th. The foundation-stone was laid for a chapel school-house on Sir Geo. Thomas's estate in Five Islands district. This district is one of our oldest fields of labor in Antigua; our first convert from this quarter having been baptized at St. John's, in the year 1773, by Brother Brown, that "blessed Massa," as the negroes still call him. About thirty-eight years ago, a small chapel was built for the negroes on the estate, by the helper Brother William, at his own expense, assisted by the people; but, on the emancipation from slavery in the year 1834, this building was exchanged for another, formerly the hospital or "Sick House," in which we have since had our meetings with the people. But this building being again required for the service of the estate, the worthy proprietor has kindly made

us a grant of a piece of ground, still better suited for our purpose, and in which we had now the joy to lay this foundation-stone, in the presence of a number of our people and friends, both of that neighborhood, and from the town of St. John's. We record with gratitude the generous aid of the British Government, afforded us from the parliamentary grant for education in the West Indies, by which we are assisted in this work, for a school-house to the rising generation; that they may be brought up in "the nurture and admonition of the Lord; that they may learn to love the Lord their God with all their heart, and their neighbor as themselves; to honor all men, to love the brotherhood, to fear God, and honor the king;" that thus they may inherit the promise of the life that now is, and of that which is to come.

August 1st. According to the Governor's proclamation for this day to be religiously observed, in commemoration of the deliverance from slavery in 1834, our congregation assembled to "give thanks unto the Lord, to call upon His name, and make known His deeds among the people;" when they were addressed from *Deut. iv. 39*: "Know therefore this day, and consider it in thine heart, that the Lord He is God, in heaven above, and upon the earth beneath: there is none else".

September 16th. Brother Harvey preached for the last time in the "Sick House," at Five Islands; and, with special reference to the greater advantages preparing for them, in the building of the school-house, (to serve also as a chapel,) with the more frequent and regular ministry awaiting them there, earnestly exhorted the congregation assembled, from *2 Cor. vi. 1, 3*—that they "should not receive the grace of God in vain; nor give offence in any thing, that the ministry be not blamed."

17th. The Spring Gardens' Benevolent Society held their Annual Meeting at our church; when they were addressed from *Gal. vi. 9*: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." By subscriptions from its members, and collections at its meetings, this Society is enabled to disburse about 800*l.* currency, per annum, in cases of sickness and distress; not only for the benefit of its own members, but also, as its name implies, in acts of benevolence to others; but the Committee have long felt and regretted their inability to meet many cases of distress, as efficiently as they would desire. Since the emancipation of 1834, they have erected an humble alms-house, on the Mission-premises, in which shelter is provided for about a dozen poor houseless and destitute widows; and they are most thankful, whenever in any wise assisted, to extend their charity, by the benevolence of their friends who pity the poor.

18th. The Missionary Brethren and Sisters assembled, as usual, at St. John's, in celebration of the Memorial-Day, of September 16, and, with the cup of thanksgiving, called upon the name of the Lord.

October 6th. We had the pleasure to welcome Brother and Sister Westerby, who arrived, by the Glaphyra, in four weeks and six days from London.

25th. We received a visit from Brother Prince, of the Mission in

Jamaica, on his way to Barbadoes for ordination, by occasion of the packet calling at English Harbor for coals. In the evening-meeting, Brother Prince edified the congregation with an animated address on the text of the day, and cheered our hearts with his fervent prayers for ourselves and our negro flock.

27th. Our dear Brother Mohne, whose health has been declining for some time past, and is now reduced to a state of extreme weakness, was safely conveyed from Gracebay to Cedar-hall; both for change of air and scene; it being found needful to abstract him from the sphere of his labors, for the rest of both mind and body, such as he could not enjoy at Gracebay, where his heart was still going after the work he could no longer do, and his feelings excited and disturbed by the affectionate solicitude of his people. On this occasion, we were kindly assisted by the Honorable Paul Hosford, with the use of his carriage; without which, it would have hardly been possible to effect the desired removal of our dear Brother to Cedarhall, and secure to him the kind services of Brother and Sister Miller, of which he had the benefit until his peaceful end.

November 11th. Brother Harvey preached at Cedar-hall for the Bible Society, from *John* xvii. 17. The anniversary meeting, which followed, was addressed by his Brother Secretary, Mr. S. Bourne, and Brother Miller, the Minister of the congregation, and formerly a Scripture Reader in the North of Ireland. The collection amounted to 7*l.* 15*s.*

18th. Brother Harvey preached for the same cause at Gracebay, from 2 *Pet.* iii. 18. No collection was made on the occasion; as the people there tender their assistance to the Society by regular monthly subscriptions; and *that* so efficiently, that only one of the Bible Associations in Antigua ordinarily exceeds it in amount of contributions.

25th. After the evening preaching, Brother Harvey was seized with bilious fever, and continued very poorly for several days.

December 2d. Brother Baum went to Lebanon, to assist in the services of the day; and the congregation there was duly formed and settled, as a sixth settlement of the Brethren's church in this island.

10th. The Quarterly Meeting of the Benevolent Society was addressed from *Gal.* vi. 10:—"As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith;" and the sum of 1*l.* 5*s.* was collected for the poor.

20th. The Annual Meeting of our Bible Association (St. John's North), was held in our church; and addressed by several members of the General Committee.

25th. The usual Christmas Meetings at St. John's were well attended by our people; but nothing particular having to be noted there, we with pleasure advert to the celebration of this sacred season at Five Islands; where the newly erected chapel was duly opened this day, to the joy of many, both old and young. Brother Harvey preached from *Luke* ii. 10:—"Behold, I bring you good tidings of great joy," in connection with *Deut.* xxxix. 13, 14, with allusion to the superior and more abundant privileges of the Gospel,

that now would crown their years with loving-kindness and tender mercy. At a second meeting, Brother Hartvig read the history of our Saviour's birth; and commended this new "dwelling of Zion," with all the labors of succeeding servants in this household of faith, and their offspring with them, in earnest prayer to the God of all grace. On the following day, (there being three Christmas-days in Antigua,) the Brethren Thraen and Baum supplied the services, and held the Annual Meeting of the Friendly Society there. On the

27th. Brother Harvey held the usual meetings with the children, it being their Christmas celebration; whilst a great number (generally about 1000) crowded our church at St. John's. The general expression of sacred joy, in the faces of these dear people and their children, during this first celebration of the Christmas Festival among them, we could readily understand without an interpreter; and there we read—"The Lord hath done great things for us, whereof we are glad." And many were the declarations to that purpose; for truly—"they blessed the Lord, and went unto their tents joyful and glad of heart, for all the goodness that the Lord had showed unto them." In the concluding meeting at St. John's, in the evening, the congregation were exhorted to follow the example of Simeon, and of the shepherds of old; (*Luke* ii. 20, 28-30;) by faith embracing the holy child Jesus, as their salvation, and glorifying and praising God for all that they had seen and heard.

31st. Our dear Brother Mühne departed this life, at Cedar-hall, by means of consumption; and the following day, his remains were interred in our burial-ground at St. John's. Brother Harvey addressed the congregation, on the solemn occasion, from *Prov.* x. 7: "The memory of the just is blessed," in connection with *Heb.* xiii. 7, 8: "Remember them which have the rule over you," &c., as peculiarly applicable to our departed Brother, and his peaceful end.

In the last evening of the year, the congregation was addressed from *Luke* xviii. 13: "God be merciful unto me a sinner;" and exhorted to daily "repentance toward God, and faith in our Lord Jesus Christ; looking for his mercy unto eternal life."

As sinners on mere mercy cast,
His mercy we embrace;
And gladly own from first to last,
That we are saved by grace.

FROM BROTHER EUGENE HARTVIG.

"St. John's, January 21st, 1840.

"DEAR BROTHER,—Since I last addressed you, it has pleased the Lord to visit me with the severest of earthly afflictions, and to bring me into circumstances, in which none of my fellow-servants will be more able or willing to sympathize with me than yourself. You are aware, that the past year was a time of much sickness; and you may, therefore, believe that it was a period of much anxiety and trouble to my dear wife, who had to care for the supplies, and for the

accommodation of so many Brethren and Sisters, who either departed or arrived in the course of the last year. When so many of our number were laid up with the prevailing fever, she often said, "Well, I will do all I can, for I know, at last, the turn will come to me." And so, indeed, it was. She was taken ill with bilious remittent fever, on the evening of December the 31st, which, though medical assistance was immediately called in, after six days proved fatal. On the 6th of January (Epiphany) she breathed her last, and entered into eternal joy and glory. You will excuse me, if I say no more to-day on this unspeakably painful subject, for my heart is too full.

"I have taken due notice of your communication, concerning the erection of a new school-house at Gracehill, and the enlargement of the one at Cedar-hall, for which together, you have obtained £300 from Government. My two last letters contain my view of the great expenditure which has been incurred in this Mission. As regards your request, not to exceed the estimated cost of the two houses, I think it my duty beforehand to state, that it will be hardly possible to erect any thing like a suitable school-house for Gracehill for £300 sterling, while £150 might be sufficient for Cedar-hall.

"Your observation is perfectly true, that, even under more favorable circumstances, our hands would be full of work. Brethren Thraen and Miller are in their usual state of health again. Brother and Sister Haugk are very useful at Grace-bay, which has improved much since they took up their abode there. They have lately been rejoiced by the birth of a son.

"Our friend Mr. Garling, though at present on a visit in Europe, does not neglect to send us, through his clerk, 10 dollars quarterly, to be distributed among the poor of our congregation, deprived of all other assistance. O, what a blessing will this prove also to the giver; for many hungry, sick, and weak, have by this means been comforted!

"We have received and begun to use the little organ sent us from Neuwied. It might do in a school-room, but will not answer in our large church. We still, therefore, look to our friends in England, to help us to an organ sufficiently large, to guide the singing of a congregation consisting of more than 800 souls,—the number the church will hold. It would be a pity, if we do not get an organ while Brother Baum is here, who is such a good performer. It would certainly improve the singing greatly.

"Allow me to ask, how is it that no presents for our school-children were received last year? Have our friends entirely forgotten the little black children, who look forward to Christmas as the most happy day, when they receive their rewards? Fortunately, my good wife did not depend on the arrival of rewards from home, but got me to buy, at our own expense, some prints, and calico, &c., of which she was busily engaged in preparing little bags, aprons, and other useful articles. Remember me before the throne of grace."

The number of persons in connection with the United Brethren's Church in Antigua, December 31st, 1839, was 11,972. Children in Day school, 1339; children in Sunday school, 1195. In the course

of the year, 32 adults were baptized; 207 received into the congregation; 197 re-admitted to the congregation; 233 children baptized; 202 became communicants; 109 re-admitted to the communion; 206 adults and 48 children deceased.

3. ST. KITTS.

FROM BROTHER P. RICKSECKER.

“Basseterre, February 1st, 1840.

“DEAR BROTHER,—Christmas and New Year were solemnized here with the usual services, and, we trust, with blessing to many souls. The concluding meeting of the year 1839, was particularly signalized by our Saviour’s presence. On December the 27th, our day-scholars had an examination in reading, spelling, and sacred history; and specimens of writing, sewing, &c., were exhibited: at the conclusion, the children recited the Christmas Dialogue in a very creditable manner. Many respectable white people were present.

“During several months we have had much sickness in and about town; and now, that the fever seems to abate here, we hear of new cases on the more distant estates. Of course, much of our time has been taken up in visiting the sick and dying, an employment, at times, edifying, but frequently distressing. Many were praying in terms like these: ‘O Lord, forgive me, a poor sinner; I have done nothing for Thee; but O pardon me, a worthless creature, and cleanse me from all my sin.’ Others, alas! died apparently quite indifferent about their spiritual state. Very edifying was my visit to an old communicant Sister, to whom I administered the Holy Communion. On entering her cottage, I found her alone on her couch, and looking almost more dead than alive; but hearing my voice, she exclaimed, ‘O Massa, last night, I thought I should see you no more, nor this day.’ ‘And where would you have gone?’ ‘To my dear Saviour’ ‘Wherefore do you place your confidence in Him?’ ‘O He has suffered, has died, has spilt His precious blood for me?’ ‘Do you know that He forgives you all your sins!’ ‘Yes, Massa, I do, I feel it; I’m done with the world, and wait for my Saviour to take me to Himself.’ Some days after she departed happily, and undoubtedly enjoys that happiness in the presence of the Lord, which can be our portion here below but in part.

“You will be glad to learn, that we have been doing what we could to raise contributions from our people towards the support of the Mission, and that we shall do the same at Bethesda and Bethel. Having a few days ago received from Brother Zorn the Jamaica regulations, I believe we shall be able to carry them out, if we go on as we began. Time and experience will teach us what alterations may be advisable. Something we may expect from our friends in the Island.”

There are five schools of the United Brethren in St. Kitts, in which 2 teachers and 7 assistants are employed; the total number of scholars is 752.

4. BARBADOES.

FROM BROTHER J. ELLIS.

“Bridgetown, January 23d, 1840.

“DEAR BROTHER,—Our prospects at Clifton-Hill are certainly very encouraging, which induces us to spend our little strength there, rather than attempt too much at once. The day-school at that one post numbers about 50, and the Sunday auditories are encouragingly numerous; many who have never before attended a place of worship are regular hearers. The Brethren and Sisters from Sharon assist Brother Humberstone in speaking with the new people, and, also, with the congregation members and communicants, as his time is much taken up with the day-school. From the spirit of inquiry, which manifests itself in this populous neighborhood, we can believe, that the Lord of the harvest has here, also, many souls whom he intends to gather into his garner. Many have promised to subscribe, according to their ability, towards the erection of a dwelling-house for a resident Missionary family. At Mount-Tabor, our schools are now well supplied with efficient teachers, though at a rather high rate. The Sunday school there has considerably revived, over which we rejoice, as it is far more pleasing to see, that those who have received instruction in the day-school, as young children, have a desire to improve themselves, than that they spend the day in idleness. The public services here are also well attended. The congregation at Sharon is still increasing in numbers. Among these numbers there are, indeed, some, who do not manifest that humility and lowliness of heart which we ever find in true believers; yet we rejoice to know that there is a large portion of wheat as well as many tares in the field. In Bridgetown, we have also an extensive field, and one which, in its culture, requires peculiar care. We have frequent calls to the beds of the sick and dying; and not unfrequently we find, that the patient has, indeed, been living without God in the world, and pursuing a course of sin; and that, while he had either health or strength, he never thought of the one thing needful; then, perhaps, he becomes alarmed at the thoughts of death; he and his friends recollect he has never been baptized, and then, for the first time, we are applied to. How to act in some cases of this kind is perplexing; however, we never refuse to visit and converse with the patient, if still sensible and able to speak; because we have thereby a good opportunity to warn the friends and bystanders not to put off the inquiry, ‘What shall I do to be saved?’ till the last moment of their lives. With regard to the patient, we either administer the rite of baptism or not, as we find his state of heart to be. Besides such cases, we have many others of a more pleasing nature, where the weary pilgrim looks forward with joy to the happy hour when he will meet the Bridegroom of his soul. During the past year, we have also been rejoiced to see our public auditories gradually increase, and to re-

ceive applications from many individuals among them to obtain closer church-fellowship with us. The number of marriages among this class has been greater than heretofore. Indeed, we have solemnized more marriages this year, than in all the preceding ones since the year 1836, when the first marriage took place. We feel the more satisfaction in performing this part of our duty, from the circumstance that, since the passing of the new Marriage-Act, there can no longer be any scruple regarding the legality of our marriages.

"I am happy to say our Missionary circle are all well; we have heard from Sharon and Mount-Tabor this morning. You will be sorry to hear that the small-pox is now in this Island, to which loathsome disease a considerable number have already fallen victims. Our family, Sister Ellis included, have been vaccinated afresh, which we hope will prove a preventive to their taking the small-pox. Provisions are still dear, and sugar crops fall short from the dry weather. The laborers are for the most part diligent."

The number of persons connected with the congregations of the United Brethren in Barbadoes, December 31st, 1839, was 4881; of whom 837 are communicants; 178 having been admitted to the Holy Communion in the course of that year.

FROM BROTHER W. HUMBERSTONE.

"Bridgetown, February 9th, 1840.

"DEAR BROTHER,—We venture to hope that a congregation will be formed at Clifton-Hill. It is an important station, and requires a comparatively small outlay; so that we trust our directing Board will return a favorable answer. It is supposed, that the cost of such a dwelling-house as we should propose to put up, would be under £100 sterling. In Bridgetown, Brother Zippel collected towards it, in the course of one day, between 60 and 70 dollars; and at two meetings of the members of our congregation at Clifton-Hill, both of which were, from unforeseen circumstances, rather thinly attended, I got the promise of upwards of \$80: these subscriptions I have no doubt will be much increased. The school opened about three months ago, has now between 60 and 70 scholars, who pay altogether about 12s. or 14s sterling per week. Attendance upon these, from 9 to 4 o'clock every day, added to speaking with the members of the congregation, new people, sick visiting, Sunday services, and two week-day services, all of which are well attended, employ my time very fully.

"We intended to introduce the plan of regular monthly contributions towards our Mission-fund, in which we hope we shall succeed; though I am sorry to say, the negroes are as yet more ready to receive than to pay money.

"The evening meetings, which I hold at Clifton-Hill on Wednesdays and Fridays, are well attended; from 150 to 200 being generally present. They manage to see one another, and so to avoid serious collision, by the aid of three candles hung up in different parts of the large school-house."

5. TOBAGO.

FROM SISTER MORRISH.

*“Montgomery, July 31st, 1839.**(Concluded from page 198.)*

“At length he announced, that, in three-quarters of an hour, we should reach Carlisle harbor, and we prepared to land, when a dreadful crash on deck alarmed us; and we discovered by the captain’s voice, on deck, ‘Out anchor, out anchor!’ that he was alarmed. Ninety fathoms of chain was let out, but found no bottom. Our bowsprit had broken, our mainstays had given way, and there we were, our anchor out, drifting away from the land we had made with so much difficulty. We hoisted our signal of distress, but in vain; meanwhile, all hands were busy in raising the anchor, and at length it was on board; but the current had already carried us far from the desired haven, and no sail was to be seen. Our captain, who looked harrassed and distressed, now proposed that we should run down to St. Lucia; but we entreated him to try to put us in at Spring Town, Old Town, or anywhere in Barbadoes. ‘I would,’ said he, ‘most gladly, but it is impossible with this wind and current.’

“We now felt not a little alarmed; my husband requested us all to go into the cabin, where he knelt down, and implored our Saviour’s help in this time of distress; or, if it were His will that we should, ere morning, be consigned to a watery grave, our souls might be prepared to meet Him. Again we unpacked our bedding, and I lay down with the children, but every creak of the vessel made us uneasy. Brother Morrish remained upon deck.

“We reached St. Lucia the next morning, but there being some difficulty in making that port, the captain thought it best to run on to St. Vincent, where we landed that afternoon, truly thankful to our Lord for His gracious deliverance. There we met with much kindness from Mr. Ramsay, the Mico school agent; but we were most pleased to find a vessel just ready to sail for Barbadoes. We parted with regret from Captain O’Neil; his conduct, during the voyage, was most praiseworthy, and never, in the midst of all his distress, did we ever hear him use an improper word. His attention and kindness to us were to the last unremitting.

“On the 7th of June, we sailed from St. Vincent’s, and landed in Barbadoes on the 11th; a longer voyage than usual, owing to the strong currents, such as have not been known in these seas for years. Think of our feelings on meeting my dear brother on the wharf! He accompanied us to Brother Ellis’, and seldom left us during the happy week we spent in Barbadoes. We were greatly pleased with the order in which he had his scholars, school, and play-ground.

“It was a great pleasure to see our dear old friends, Brother and Sister Zippel. It would be difficult to describe our sensations on visiting Sharon, the first scene of our Missionary labors; of the

hurricane of 1831, my dangerous illness, and the happy days we spent with dear Brother and Sister Taylor. We shall always esteem it a favor, that we were called to labor first with that dear couple, whose simple-minded devotedness and unfeigned humility were truly edifying and encouraging to us.

"Sharon is a good deal altered and enlarged; my husband preached there to a crowded auditory, many of whom remembered us, and to us many of their faces were familiar.

"We were agreeably surprised with our station at Bridgetown. The church is an excellent building, the dwelling-house very comfortable, and all about it quite Moravian. The premises at Mount-Tabor we also found much improved.

"On the 18th of June, we sailed for Tobago, in the Guiana, and landed at Scarborough on the 21st, heartily thankful to be again on terra firma. Being at sea under the most favorable circumstances, is to me always a state of "durance vile;" and you may think what it was with four children, dirty vessels, and these heavy seas. We had, however, brought with us two girls from Antigua, who have been with us five years and are much attached to us, and their services proved of the greatest value.

"I had always looked upon Tobago as a place of exile for our Missionaries; all we heard about the island strengthened this feeling; we were, therefore the more agreeably surprised by the first aspect of Montgomery; it is a beautiful spot, upon a considerable eminence, and commands a splendid sea and land-view. The new church has three roofs, with a cupola on the middle one, and looks exceedingly pretty. The dwelling-house is also high and spacious, but not very convenient.

"The Negroes here, are behind those of Antigua in civilization; but their spirit seems good, and they are pleased and willing to be instructed. The school and church are well attended.

"About Indian-Walk, Brother Morrish has written to you. The 1st of August has passed over quietly. We had a large auditory in our church, though the weather was unfavorable. Brother Morrish, accompanied by Brother Coates, waited upon the Governor, and found him very friendly, and most inquisitive about the working of emancipation in Antigua. He promised soon to pay a visit to Montgomery.

"I feel the change to this island exceedingly. My nervous system appears at this time to be sadly shattered, as you may see by my hand-writing. Our youngest boy has never completely recovered from the attack of fever he had in Antigua. The doctors say, that he is laboring under an affection of the liver, and have put him under a course of medicine. He was much distressed with intermittent fever on the voyage. Brother Morrish and the other children, I am thankful to say, are quite well. Remember us in your prayers."

"Montgomery, February 8th, 1840.

"I must endeavor to give you some further information concerning ourselves and this Island. Shortly after our arrival here,

two of our boys had a dangerous attack of fever, and the third was salivated for a liver-complaint, during which time Brother Morrish and myself were so poorly, that we could scarcely attend upon them. Our eldest boy I thought we should have lost. For three days he was delirious, and said he wished to go to our Saviour; but the Lord had mercy upon us, and restored them all. The manager upon the next estate was carried off in a few days by the same fever. Brother M. has had no serious attack, but with the exception of a slight seasoning, has enjoyed uninterrupted health, for which, I trust, we are thankful. Upon myself, this climate had at first a most paralyzing effect. Every nerve seemed unstrung; when I went down stairs, it was with difficulty that I could get up again. I also suffered much from pain in the head. This miserable state continued for about two months, since which I have felt very well, till within the last fortnight, when I have been laid down again, and still feel very weak. Exercise on horseback (almost the only practical mode of travelling here) I have found very beneficial, and am also very fond of it.

“Salivation has proved the means of restoring the little invalid I mentioned in my last; but he had become so weak, and was so much distressed by remittent fever, that the doctor declared change of air necessary. Mr. Cruikshank, a kind proprietor, offered us the use of a house on his estate, Prospect, about a mile from this, and very finely situated. Hither we moved for about a month, to the complete restoration of the little sufferer, and the great benefit of us all. It is so near Montgomery, that the Brethren could attend to their duties here, and yet visit us frequently.

“We had an opportunity of seeing much of the Prospect negroes while there, who, although so near our church, have been sadly negligent in attending it. The Brethren frequently kept meetings at the house, which were crowded; and on Sundays, I got together the women and children and instructed them, when I was greatly surprised and grieved with their ignorance.

“On the first occasion I had about twelve women, and read to them ‘The Woman of Samaria,’ questioning them as I went on, to make sure that they understood it. I, however, received no other answer from them than a vacant stare. I, therefore, allowed the children and servants to reply for a little, that they might learn. Perceiving, however, that they still remained silent, I said, ‘Now I should like to hear *you* answer.’ I then read a verse, which would, perhaps, contain only a simple declaration,—‘Jesus, said’ &c. Still no answer. ‘Well, I’ll read the verse again. Now, what did Jesus say?’ One of them now stared me in the face, and in a most ludicrous tone, said, ‘*Misses*, we *neber* hear *sic* a *sarmunt* like *dis* before.’ This made the rest burst into a rude laugh, and, indeed, I could scarcely keep my own gravity; but feeling that all the benefit they might derive from that opportunity was at stake, I put on my most solemn countenance and manner, and tried to place before them the awful sin they incurred, by having heard so few sermons, (as was evident from their ignorance,) after the Lord had brought the Gospel so

near them, and the impossibility of their being saved, while they continued to despise their Saviour. Quietness being restored, I proceeded with the chapter to the end, to which they seemed to listen attentively, and gave a few answers. After the meeting, I took down their names, and found, that out of the twelve present, *only two* were not living in open sin. I told them, I should be glad to see them, as often as they liked, there, and at Montgomery. Many of them attended the meetings afterwards kept at Prospect, and the first Sunday after our return here, twenty came to church.

“The Church here is really, as you say, in an infant state. We have not yet *one* helper; yet is the benefit of the labors of our former Missionaries most evident. In the congregation, there are a number of faithful souls, whose ‘walk and conversation are such as becometh the Gospel;’ and in all there is a lively spirit, and great desire for instruction. We have had a meeting of those who have been acting as chapel-servants, and are keeping our eye upon them, with a view to promote them to the office of helpers. At a special meeting, Brother M. inquired for all who had recently left our fellowship, and sent for them. Some have returned; three are appointed for baptism, five for reception, and eleven for admission to the candidates’ class to-morrow. The church is crowded with attentive hearers on most Sundays. In their sermons, the Brethren introduce a good deal of interrogation, which interests and benefits them much. Such is the apathy of the negro, that he will contentedly listen to a discourse, of which he understands nothing, and go away quite self-satisfied, because he has been to church. This plan of questioning arouses their attention,—obliges them to exercise their minds,—and secures their understanding the passage of Scripture treated. I find, from Dr. Buchanan’s visit to Tanjore in India, in 1806, that the Missionaries there pursued the same plan, with which he was much pleased. ‘Ziengenbalg (he observes) first introduced this custom, who proved its use by long experience.’

“For our adult Sunday scholars, we keep school from 9 till 11 A. M., and for the children, from 2 till 4 P. M. Each of these schools is attended by about 100. Our teachers and monitors, who are very ignorant, we instruct on Monday and Wednesday nights. Our day scholars number about 100, and are on the increase. Besides this, the Brethren have seven out-preaching places, (the seventh has been added lately,) so you may think there is enough to do. Indeed, I believe if we have to go on much longer without assistance, the health of the Brethren will suffer; and beginning the building at Indian-walk seems quite out of the question, with our present force. as Brother M. will require to be much there to superintend the work, there being no such things as efficient or faithful overseers to be found here.

“Miss Irvine sent us 50*l.* sterling, through her attorney, Mr. Keith, towards Indian-walk. I have written to her our grateful acknowledgments of its receipt, with some account of the negroes here, and the progress of our work among them, and volunteered to satisfy any inquiry she might wish to make. This Island generally may be

called a *Heathen Land*. We meet with many, who know nothing of the way of salvation, and the spiritual means are sadly inadequate to the wants of the people.

“Having no opposition in our school-keeping, is an immense advantage to us, after the difficulty we had at Newfield. You will be glad to hear that the ‘Marriage Bill’ has passed. Brother M. is greatly delighted. We had an agreeable visit from my Brother in Barbadoes, during the Christmas holidays. He subscribed \$13 towards Indian-walk school-house.

“I am thankful to hear that the book of Newfield needle-work has given pleasure; if it excite any interest for that dear place, I shall be glad.

“We had a lively meeting with our school-children and young people at Christmas,—but had there not been some rewards left there by our predecessors, we should have been much at a loss what to do. Before Christmas again comes round, I dare say our kind friends will have found means to supply our wants also in this Island. The Lord reward them for all their past liberality to us and the little ones of the flock.”

[From the “Periodical Accounts,” &c.]

V. DANISH ISLANDS.

THE following letter, on the subject of Negro education in the Island of St. Croix, will be read with interest. It describes “a day of small things,”—a day, which none, however, will be inclined to despise, who have a just idea of the importance of substituting a cultivated for a barbarous language, among a people whose means of acquiring scriptural and general knowledge have hitherto been extremely limited. The necessities of the schools in St. Croix having been brought under the consideration of the British and Foreign Bible Society, and the Sunday School Union, the Committee of the former institution has kindly granted 50 English Bibles, and 200 English Testaments, for their use; and that of the latter, a valuable assortment of school-publications, including a supply of broad-sheet alphabets and spelling-lessons, class-books, catechisms, and other suitable works, of the value of £10. For these generous gifts, our warmest thanks are returned to our esteemed Christian friends.

FROM BROTHER FRED. KLEINER.

“*Friedensthal, in St. Croix, Oct. 16th, 1839.*”

“DEAR BROTHER,—The Lord having been pleased to call me,—a most unworthy and unprofitable servant,—to labor in his Missionary vineyard, and to point out to me an unexpected sphere of useful activity, I am sincerely desirous to turn it to account, as far as my strength and ability will permit. I would gladly work faithfully and diligently while it is called to-day,—remembering that the night cometh, wherein no man can work; and how suddenly that night

may overtake the laborer in these tropical regions, we are seldom long without being reminded. You will doubtless recollect the striking remark of Dr. Luther, on the subject of education: 'If Satan, the great adversary, is to receive a hurt that will prove deep and sore, it must be by means of the youthful members of the Church, who, having been themselves brought up in the nurture and admonition of the Lord, are qualified to become the instructors of others, and the proclaimers of that Gospel which maketh wise unto salvation. With the truth of this remark, I have been powerfully impressed, ever since I came to this Island; and I have, therefore, felt it a sacred duty, to devote so much of my time and strength as I could spare from the discharge of my ordinary functions, to the instruction of the children of the congregation, including a considerable number who live in the neighboring town of Christianstadt. In addition to the ordinary schools, I succeeded a few months ago in establishing a Sunday school, and likewise an evening school for adults,—from both of which I derive much encouragement. On a neighboring estate, I also give instruction twice a-week, to about 60 young people, who show great eagerness to learn. The progress of my labors is, however, seriously interrupted by the want of school-books. You are aware, that the language hitherto in general use in this Mission, is the Creole, or Creole Danish,—a singular and imperfect dialect, not unlike the Negro-English, spoken by the negroes of Surinam. In this language, our Missionaries have been required to preach the Gospel, and to perform all the rites and services of the Church. For many years past, however, the English language has been gradually supplanting it, especially in the Island of St Croix; and, at the present time, the majority of the negroes both understand it, and speak it preferably to the other. It is for the more general and effectual introduction of this language, that the present Governor-General, Van Scholten, has caused eight school-houses to be erected in different parts of the Island, and has requested our Brethren to take charge of the schools to be attached to them;—a request which the directors of our Missions have not felt at liberty to decline. Meanwhile, till the needful arrangements can be made, for carrying into effect this praiseworthy measure, I have esteemed it a privilege, to do what little was in my power, for the instruction of the children around us in the English tongue. To enable me to make a beginning, our Brethren in St Kitts, were so good as to send us a few dozen alphabets and spelling-books; but what are these among so many? A great desire to learn appears to have been excited among both young and old; and I grieve to see myself unable any longer to satisfy it. The numerous applicants for English school-books, I am obliged to send back with empty hands, and sorrowful countenances. What is to be done? The thought has occurred to me, that the generous friends of our Missions might, perhaps, be willing, if our case were duly represented to them, to come forward to our aid, and to supply us with materials for the prosecution of our work,—of which we are greatly in need.

"For the use of our schools, I would particularly beg for a num-

ber of alphabets on sheets, spelling-books, and easy lessons; also some copies of a simple Scriptural catechism, adapted to the capacities of children, of Dr. Watts' Divine and Moral Songs, and other suitable publications. A small supply of English New Testaments would likewise be very acceptable.

"We should further be greatly obliged by a few copies of the Bible Dictionary, and other works calculated to assist us in our study of the English language, and in the performance of our duty as teachers. I can venture to assure our British friends, that they will be turned to faithful account by those of our number who may be engaged in the work of education. If you can assist us to obtain what we want, pray do; and may the Lord give success to your brotherly efforts to serve us, and reward abundantly all our benefactors."

[From the "Periodical Accounts," &c.]

VI. SURINAM.

EXTRACTS OF LETTERS TO THE MISSION-BOARD AT HERRNHUT.
FROM BROTHER W. TREU.

"Paramaribo, July 5th, 1839.

"DEAR BRETHREN,—The desire and outcry of the poor bush negroes* for a teacher are as urgent as ever. Five weeks ago, I received a letter from Job, who is, as you are aware, the son of the late John Arabi, and who was baptized as a child by our Brethren. I cannot deny myself the pleasure of translating it for you, as literally as possible.†"

"Gingeh.

"MY DEAR TEACHERS,—I, Job, send a large salutation to you all, to both men and women. My family also send great greeting to you all, and to all the rest who are in the faith, we send greeting. My dear Tobias (one of his unbaptized relations) has already fallen asleep in the Lord; we are not however dismayed on this account, but buried him with singing and prayer in the name of the Lord. I will now tell you how we are. We are all well, Janny too, (an awakened negro from a more distant village, who had once accompanied Job on a visit to us at Paramaribo,) but sicknesses have been very frequent among us. I will come to town, so soon as I can find time; but this cannot be at present, for I should very much like to build the church up higher first. I also beg you, in case Massa Passavant goes away to the land of the whites, to let me know the time. I intend to come and visit him, for I am very desirous to see him and his wife, and every body here sends great greetings to Massa Passavant, because they do not know, whether they will ever see him again. We were very sorry to hear that he was going away, and

* The free negroes living on the Upper Surinam.

† The letter was of course in the Negro-English language.—*Ed. P. A.*

we all bid him farewell. Massa must speak of us poor people to our Brethren in the other country, and I Job beg you, and all my Brethren here beg you, to salute the Teachers in the land of the whites, and to beg them to be so good as to send us poor people a Teacher into this land, that he may stay with us poor people, and tell us again about the Lord Jesus, who died for us poor people, that it may be well between God and us, that we may be able to rejoice in His kingdom, and be eternally happy. And, I, dear Teachers, I Job, having something more to speak with you about in particular, that you would pray the Lord for poor me, that it would please Him to draw me still nearer to Himself, (referring to the participation of the Holy Communion.) Oh! my Teachers, I do it not of myself, but in the name of God. Because I am so poor, I can do nothing according to my own will, but according to your will, for I Job am under you, with all the people whom I have to care for.

“Now, my Teachers, I must tell you something that has befallen us here. Two Brethren of the church (two unbaptized persons who attend the meetings) have sinned; they have committed adultery. When we (Job, Frederick, and John Arabi, jun.) came to hear of it, we sent for them, and asked them about what we had heard. They confessed it immediately, and shed tears over what we said to them. The one is called Antony, and the other Vanosi. When we spoke to them seriously about it, and threatened them, and asked them whether they would do so again, they said No, no! For they were truly sorry, they begged, they cried, and were ashamed of what they had done. Therefore, my Teachers, I Job give you to know, that since we called them to account, we have heard nothing more of the kind, for we warned them solemnly.

“Now, my Teachers, I send much greeting also to my Sister, (Lena, the wife of Morsinga, the captain of the bush-negroes,) and beg you to say to her, that she must not mourn too much for the death of Tobias. He is gone to our Lord Jesus, to stay with Him in his happy kingdom. Dear Sister, all people send greeting, also my children greet thee; Henrietta sends much greeting to Massa Genth in the land of the whites, for he baptized her. Now, my Teacher, I have seen what you have sent me, (letters and writing materials;) I now thank you all.

“I Job write this to Massa Treu, and all the Teachers who are in the house of the Brethren, that young Tobias is dead. After his death, I called all the Brethren to me, and asked whether they would now seek another Saviour on this earth. But they all said, ‘No, we are not grieved on this account, for we must all die too, and we are comforted for him. We must also go to the Lord Jesus, and that is a joy to us, that gives us praise.’ I beg that you would be so good as to send me a couple of school-books, that I may give them to the children at the school, for the children have none but what you sent us last. We have taken good care of them, and I send much greeting to your wife and the children, and Christian too, (our black assistant in the school.) Joshua is a good man. I am,

“JOB.”

“When we next day communicated this letter to his Sister Lena and her husband, Augustus, and remarked to the latter on the important advantages which he derived in a spiritual view from his lengthened residence in town, as he had no opportunity at home to hear God’s word, he said: ‘Yes, so it is. If I make two paths in the wood, digging one quite smooth and even with the spade; while I merely open the other with the hatchet, but walk every day on the latter, which of the two will be soonest overgrown? Will not the well-made path be soonest stopped up, even because I never walk on it? So would it go with me, if I were forced to return home, and be captain in my village. Then I should no more hear God’s word, then I must have the heathenish shouting and dancing, day and night before my door, and, as captain, order others to cut sugar-canes and prepare sweet water for the idols.’ I replied, that he need not do that, as little as his father-in-law, John Arabi, senior, would have done it, or as his brother-in-law, John Arabi, junior, would do it now. He ought rather to restrain them from serving idols, and seek to make them acquainted with the true God; and if they would not heed him, he should leave the heathen to attend to these mummeries themselves. ‘That is true,’ rejoined his wife Lena, ‘the Lord Jesus says: Let the dead bury their dead, but go thou and preach the kingdom of God.’ It surprized us to hear so striking an application of this text, from the mouth of an old negro, who had spent almost her whole life in the bush, and had only this last year enjoyed any thing like regular instruction in Christianity. May the Lord help us soon to satisfy the desire of these poor negroes for a teacher! I hope, at any rate, that by His blessing, we may, in the next dry season, be able to pay them another visit, for which they have repeatedly begged, both by word of mouth and by letter, in the most pressing manner. As some of them can read writing, and they were very anxious to become acquainted with the Old Testament history likewise, Brother Warman wrote out for them several of the Old Testament narratives, which we have just sent them, along with a parcel of tracts and school-books. The present postmaster, who resides at Ginge, and is now here on a visit, gives the baptized a very honorable testimony, and admires their earnestness in religion. He frequently attends their meetings, especially on the Sunday. Simon Aduka, who was baptized sixty years ago at Old Bambe, also paid us another visit lately. Though far on towards ninety, if not past it, he is still tolerably active.”

[From the “Periodical Accounts,” &c.]

VII. SOUTH AFRICA.

NOTWITHSTANDING the continued pressure of temporal difficulties, the effect, for the most part, of the providential visitations, which marked the progress of the year 1839, the Mission in South Africa appears to be blessed with an increasing measure of spiritual effi-

ciency. The number of Hottentots and other aborigines under the care of our Brethren has experienced a large accession, having been raised during this period from 3,772 to 4,389; without taking into account the Fingoes collected at the new settlement on the Zitzikamma. Only at one station, Enon, has there been a diminution of numbers; a circumstance, for which the peculiar trials to which the congregation there has been so long exposed, is alone sufficient to account. At Genadendal, Groenekloof, and Elim, the augmentation appears to have been considerable; nor is the report of the spiritual condition of these flocks less encouraging. In all are to be perceived, manifold evidences of the converting and sanctifying operations of the Holy Spirit, and of a desire to be instrumental in communicating the blessings of the Gospel to the dwellers in their respective neighborhoods, for whose souls no man seems hitherto to have cared. The opening of three preaching-places in the vicinity of Groenekloof, to which Brother Hallbeck alludes, and to which reference was also made in a previous letter from Brother Teutsch, is a novel and very gratifying feature in the history of that settlement. At Shiloh the work proceeds slowly, being impeded by the want of Missionaries sufficiently versed in the Tambookie language; nevertheless, some souls even in that distant region continue to be gained for Christ. Brother Lemmertz, in his first letter from Enon, gives a rather disheartening picture of the state in which he found that once flourishing settlement; he has, however, entered upon his labors, in a spirit the very reverse of despondency, and we doubt not, that the Lord will vouchsafe His blessing to the faithful and persevering efforts of our dear fellow-servants at that station. Any special donations, which the friends who feel interested for this settlement and its still suffering population, may be disposed to contribute, either for the improvement of the one, or the relief of the other, will be thankfully received and faithfully appropriated."

EXTRACT OF A LETTER FROM BROTHER H. P. HALLBECK.

"Genadendal, January 13th, 1840.

"DEAR BROTHER,—Thanks to our Divine Master, we are not without encouragements and tokens of his divine favor, calculated to uphold and strengthen us, in the midst of difficulties and anxieties, and show that the Lord is able to help us by few as well as by many. The last Christmas and New-Year seasons proved again like refreshing showers on a thirsty land. So great was the concourse of attentive hearers, that, though we preached at the same time, both in the church and the large school-building, numbers were still obliged to stand out of doors, and it was evident that the Word of Life made a deep impression on the hearts of many. Yesterday we celebrated the Holy Communion, when 17 individuals were present as spectators, and to-day, numbers of candidates for baptism and new-comers crowd at the doors of Brother and Sister Stein, who hold the speaking previous to our congregation-day, on Sunday next; and Brother Stein cannot find words to express his pleasure in witnessing their

earnest zeal, and the work of God which is evidently going on in their hearts. It is also a cheering circumstance, that we have not heard of a single instance of irregularity or extravagance during the late harvest; and so quiet was the course of our congregation, during the last year, that at the close of it, there were, out of more than 2000 people, only 14 excluded members. Our numbers were as follows,—666 communicants; 124 candidates for the Communion; 134 baptized adults; 379 baptized children; 212 candidates for baptism; 484 new comers; and 14 excluded. Total 2013.

“In the course of 1839, 204 persons became candidates for baptism; 43 adults and 99 children were baptized; 30 were received into the congregation, 64 became candidates for the Communion, and 49 partakers thereof; 21 couples were married. The numbers at our other stations were, as far as I have been able to ascertain, as follows,—At Groenekloof, 866; Elim, 563; Shiloh, 534; Enon, 351; Hemel en Aarde, 62; making a total, besides those amongst the Fingoes, of 4,389 souls, an increase of 617 during the year. Here and at Elim, there is still no lack of applicants, and I have, this very morning, read and explained our rules and regulations to about 50 individuals, who have applied for leave to reside with us. On my late visit to Elim, where on *January 6th*, I had the favor to baptize 7 heathen, there were daily applications for admission; and the roomy church, which, in 1835, was declared by some to be much too large for such a place, was as crowded with people of color, (only one white person being present,) as it well could be. I am sorry to say, that Brother Luttring, owing to a cold, was suffering again so severely from oppression on the chest, that for more than a month, he had been unable to hold any meetings, and sometimes could not speak or move without difficulty; so that all the duties fell upon Brother Meyer. Sister Fritsch is again mostly confined to her bed-room, and is getting gradually weaker. With the exception of a few among the lepers, who are steady members of our church, I can say nothing very satisfactory about that Institution at present.

“Our preaching-places are still a source of great encouragement to us; and we pray our Saviour, to continue to lay His blessing on them in this New Year. At Groenekloof, they have, also, of late, begun to preach at three places in the neighborhood. Brother and Sister Lemmertz arrived at Enon, on November 29th, and though much distressed by the melancholy appearance of the place, and the dispersion of so many of the inhabitants, that they appear to have set to work with all their heart. Brother and Sister Stoltz left Enon for Shiloh on December 13th, and Brother and Sister Genth, are probably, about this time, on their journey to us. Sister Hoffman is somewhat better than she was, but still unequal to much labor; and, in consideration of our necessities, Sister Halter is willing to continue at her post somewhat longer, and to assist the Missionaries wherever she can, which, under present circumstances, is indeed a great relief. The Brethren at Shiloh have been much discouraged by the want of laborers for their mixed flock, and the last letters are full of this disheartening subject. Yet the labors of the few are not without a

blessing. On the 6th of October, one Tambookie and one Fingoo, both females, were baptized; and another person, of whom the Brethren have the best hopes, was quite inconsolable that she was disappointed in her expectations of being baptized. The number of baptized adult Tambookies at the close of the year was 17; baptized children 11; candidates for baptism 24. The fields and gardens promised again an abundant return, and the weather was unusually favorable. The Hottentots had built several durable walled houses, according to the fashion of Europeans. A military station was in course of establishment on the Zwart-key, about 24 miles from Shiloh, which without disturbing the Mission, will add to its security, and afford, for the present, good earnings for the people of Shiloh, who furnish timber for the buildings, &c. At Enon, there is, also, a cheering prospect of an abundant return of garden-produce, and the river flows with a steady stream. When the last letters left the Zitzikamma, most of the inhabitants were employed in the harvest in the neighborhood, and the attendance at school and church was, of course, somewhat thinned; as to the rest, the Brethren feel themselves greatly encouraged in their labor, by the effects of the Gospel, which they had already been permitted to witness. The new gardens were in excellent order, and the Fingoes excelled the late apprentices and the Hottentots in their unwearied attention to their culture. But, favorable as the unusually wet weather has been to the latter, it has greatly damaged the wheat-harvest, and the consequence is, that grain of every kind is even dearer than it was twelve months ago, and the prospect is very gloomy and distressing. Yet we were helped through so wonderfully last year, that we have every reason to trust the Lord for the future, though we must, of course, expect, that many of our people will find it impossible to live as close to church and school, with their families, as we and they could wish. Notwithstanding the difficulties of the times, I am thankful to state, we have been able to defray our own expenses, and to contribute towards the support of our newer and more distant stations. Our schools here have been overflowing since their re-commencement on *January 6th*, and four of the assistants are employed half of the day in instructing others. I wish you could have been present at the examination of the pupils in our Hottentot seminary, and witnessed the progress they have made during the past year. Some specimens of their writing, I send you by Brother Stein, who is preparing to return to Europe.

“The newspapers will have informed you, that 750 slaves have been captured off our coast, but, perhaps, you may not yet have heard, that these poor creatures have brought us the small-pox, regarding the spread of which we are under serious apprehensions, as vaccination has probably not been so general as it ought to have been, and the vaccine matter procurable, not always of the best quality. I have, therefore, in all haste, sent a messenger to town to procure virus, that we may do what is in our power to preserve our place and neighborhood.”

FROM BROTHER J. LEMMERTZ.

“Enon, January 14th, 1840.

“DEAR BROTHER,—You will have heard that, in the early part of last year, we received an appointment to the service of the Mission at Genadendal, and, also, that after a short sojourn of two months at that settlement, the removal of our dear Brother Halter, by death, led to our being called to succeed him and his dear wife in the care of the congregation at Enon. We accepted the calls as from the hands of our gracious Lord, and having taken up once again our pilgrim's staff, performed our journey of 500 miles to this distant and secluded spot, where we arrived safe and well, on the 29th of November. I must confess, the first sight of this once flourishing settlement produced a mournful impression on our minds. As we drove into the village, we observed not a few houses completely in ruins, the owners of them, whom I had formerly known well, and was rejoicing in the prospect of meeting, having been obliged, by the long continued and fearful drought, to forsake them and remove to a distance from the place. For three years, the Witte river had been without running water, and during the greater part of that time, the cultivation of the soil had been impossible. The Hottentot dwellings, that still remain standing, are in a miserable condition, and even the Mission-premises are sadly out of repair. The beautiful *geel-hout* or yellow-wood trees, which stood near the river, and overshadowed the Mission-premises, constituting the principal ornament of the place, seem all going to decay. One after the other has fallen, and there seems little hope of saving those that still remain. The drought has, indeed, done its work effectually. As you may suppose, the remaining inhabitants of Enon are grievously impoverished; first, through the utter unproductiveness of their own gardens and fields; secondly, by the almost entire cessation of their earnings with the farmers in the neighborhood, who have been suffering like themselves: and, thirdly, because the charcoal, which they have been able to prepare and carry to market, has produced them no money, but merely a supply of food, hardly sufficient to support life. How thankful we feel to the Lord, that a better prospect has at length opened upon us and our distressed Hottentot population, you may easily conceive. We are yet far from prosperity, but we have hopes of relief from a measure at least of the adversity, with which we have been so long, and so painfully struggling. Since the month of May, our rivulet has been once more flowing, and the weather has been, altogether, of the most seasonable kind: our people have, in consequence, been busily occupied in sowing Indian-corn, cucumber, beans, (the so-called Boorbohn.) and other produce, and thus far the young plants look promising. Wheat and barley cannot be grown here.

“Both congregation and schools appear to have shared in the revival, which the face of nature has experienced. Our hearts are cheered, not merely by beholding the return of the verdure to the fields—of fertility to the soils—and of health and vigor to the poor

famished cattle, but also, and especially by the proofs, which are afforded us daily, that the people committed to our charge are refreshed and strengthened in soul as well as in body, and that their formerly languishing and dejected spirits are more earnestly set upon the enjoyment of spiritual food, and upon the securing to their children the blessings of Christian education. The attendance at the schools is increasing, and the children show diligence and interest in what they learn.

“The individual speaking previous to the festival of Epiphany, afforded us much pleasure. At our subsequent Mission-Conference, the following were approved for an advance in the privileges of the church:—5 adults, as candidates for Baptism; 3 for the reception of that rite; 5 as candidates for the Lord’s Supper; and 2 for Confirmation. The festival of Epiphany was celebrated with much solemnity, and, during the various services at Church, we experienced the presence and the peace of that Saviour, who is the light and desire of all the Gentiles. May He see daily more of the travail of His soul, also in this remote and comparatively desert land, and may His blessing rest in an enlarged measure on the labors of His poor and feeble servants.”

BRIEF SURVEY OF THE MISSIONS OF THE BRETHREN’S CHURCH AT
THE CLOSE OF THE YEAR 1839.

THE retrospect of the Missionary work carried on by the Brethren’s Unity during the past year, affords manifold cause, both for thankfulness to the Lord on account of the blessing with which He has accompanied it, and for confidence in His further aid, under the accumulating difficulties which are the necessary consequence of its extension.

From our northern congregations in Greenland and Labrador, gratifying accounts upon the whole have been received. The previous winter was favorable to the exertions of the natives, who derive their subsistence almost entirely from the sea, and this had a beneficial influence on the internal course of the congregations, as the daily meetings for edification and the schools could be more regularly attended. At New Herrnhut and Lichtenfels, in Greenland, there prevailed throughout the winter a violent epidemic, which in many cases settled upon the lungs and carried off a great number of children. The impression produced by this visitation on the minds of the people was a salutary though painful one; it led them to value the comfort of God’s word more highly, and fix their thoughts more earnestly on things above. Of the two southern Greenland congregations we are yet without circumstantial intelligence. In Labrador, the welfare, both temporal and spiritual, of the two southern congregations at Nain and Hopedale, continues to suffer from the proximity of unprincipled European traders.

The Delaware congregation at New Fairfield, in Upper Canada, was screened from all harm during the disturbances which agitated the country, and was generally speaking, in a pleasing course. On

November 30th, 1838, a new church was solemnly opened at Westfield, on the Konzas River, in Missouri, the settlement selected by the emigrant portion of that congregation. It was a day of much blessing and enjoyment to the little flock. A school was likewise commenced at the same time. The party who had halted at Lake Winnipeg, had not yet been able to follow their Brethren. The Cherokees who had emigrated from the Southern States to the Arkansas were followed thither by their teachers, who had the joy to find their former flock collected there, without the loss of a single member in this distant emigration. Their settlement on the Barren Fork of the Illinois, (not the river best known by that name,) had commenced auspiciously, but the prospect was somewhat beclouded by the disputes which subsequently broke out between the parties of this nation, though our Indians took no immediate share in them. We trust, however, that the interruption will be but transient, and that a wide field will be opened here for the proclamation of the Gospel, among the Indian tribes of the far West.

In the British West Indies, our sphere of activity has been gradually enlarging ever since the Emancipation Act, notwithstanding the zealous efforts of other Missionary Societies. We regret that, in spite of our best endeavors, our stations are not yet adequately supplied with laborers, and a want of churches and schools still exists in too many localities. The statements for 1838, show how far our expenditure has been carried beyond our income, by what has already been done. In Antigua, the new station, Lebanon, has been provided with a resident Missionary. In Jamaica, where the rate of increase is greatest, and where it is impossible for us to accept the various offers made to us, a new station has been formed in the Savannah, to the south-west of Fairfield. The only one already commenced at Parker's Bay, has received the name of New-Hope. In Tobago, a new church has been consecrated at Montgomery. At Basseterre and Bethel, in St. Kitts, the necessity for new churches has become too pressing to be delayed any longer. Several new school-houses have also been erected in this island. The scriptural education of the young claims increasingly the attention and activity of our Missionaries.

In the Danish West Indies, the existing system of slavery has hitherto presented a great obstacle to school instruction. Another serious difficulty has lately embarrassed our Missionaries, especially in St. Croix, arising from the gradual disuse of the Creole dialect, which, though once universal among the negro population, has been supplanted by the English to such an extent, that it is no longer intelligible to many of them. The Danish Government have now resolved to introduce a regular plan of education, embracing all the negro children, and have erected eight school-houses for the purpose in St. Croix. A proposal to undertake the supplying of these schools with teachers, was made to our Board, by his Excellency Governor-General Von Scholten, during a visit which he paid to Herrnhut last summer. We received this as an intimation from the Lord, and could not refuse to meet the confidence reposed in

us, as far as our strength would allow. The English language will thus be introduced into all our stations in that Island, and our Missionaries will secure that influence over the growing youth of their congregations, which is so essential for their prosperity. Several Missionaries have already set out to commence this new field of labor; and may the Lord grant success to it.

The Mission in Demerara has been suspended on account of the ill-health of Brother and Sister Haman, and other circumstances; and the renewal of it has not yet been found practicable.

In Surinam additional plantations have been rendered accessible to our Brethren; at one of the most distant of them, Berg-en-dal, a church has been built, and solemnly opened. Ere long a new station will be established on the Upper Nickerie. The free negroes on the Upper Surinam are very desirous to have a teacher settled among them, in the prospect of which, they are themselves building a church; and those who are already believers, exert themselves to instruct their countrymen in Christianity. Our Brethren much lamented their inability to take up this extensive work in the manner they could wish, as Brother Passavant, who has superintended this Mission for nine years, with zeal and faithfulness, was obliged to return to Europe for his health, and Brother Voigt, an active laborer, was called home, in the midst of his activity, by his Lord, while several others had had their exertions greatly impeded by sickness. The Dutch and Surinam Missionary Society is a powerful support to our labors; and His Excellency the new Governor-General, M. De Ryk, has communicated to our Brethren the desire of the Government, that Christianity might soon spread over the whole colony, and the assurance of their active co-operation to produce this effect.

If, finally, we glance at our South African Mission, we trace there likewise a general advance, and find abundant matter for thanks and praise to the Lord. The Institution opened in September, 1838, for training native assistants, is in a very pleasing state. The emancipation of the slaves in this colony, December 1st, 1838, has been followed by important results for our congregations also, some hundreds of these freedmen having sought admission in them, and promising to be attentive learners of the Gospel and valuable inhabitants.

A toilsome but hopeful beginning has been made of a Mission among the Fingoes who emigrated from Caffraria. The vale of Enon, which a drought of several years' continuance threatened to render uninhabitable, has been revived by continuous rains, and our Hottentots have again tilled their fields, which long lay fallow, in hope of a harvest. There has, indeed, been no lack of trials; the almost unexampled spread of the measles, the epidemic among the cattle, and the high price of provisions, have severely exercised our African congregations. The Lord, however, helped them through, and made these outward pressures work together for their spiritual good.

The number of Mission-stations has increased by two in the past year, and amounted at the close of it to fifty. There are 235 Missionary Brethren and Sisters, and six school-assistants engaged in them,—four persons more than last year. In the course of the year, four of our Missionaries have been called home to the Lord; sixteen have retired on account of age or ill health, and twenty-four new ones have been called into the field.

The expenditure of our Missions, including only a trifling charge for those in the Danish West Indies, Surinam and South Africa, which, for the most part, maintain themselves, and for that in Labrador, the expense of which is defrayed by the "London Society for the Furtherance of the Gospel," amounted in 1838 to 11,628*l.* 19*s.* 6*d.* The contributions to three special accounts for West Indian objects, kept separate from the General Fund, amounted to 8,540*l.* 15*s.* 0½*d.* The receipts were, on the General Account, 11,987*l.* 17*s.* 4*d.*, leaving a surplus, (including the balance of 1837,) of 1,884*l.* 13*s.* 9*d.*; on the Special funds, 5,255*l.* 4*s.* 1½*d.*; leaving a balance against those funds of 3,285*l.* 10*s.* 11*d.* Drawing the several funds into one account, the result is a deficiency of 1,400*l.* 17*s.* 2*d.* The actual debt is, however, considerably more than this, as the expense of the West Indian schools has been only partially brought to account, whereas the Parliamentary grants are entered in full. It must also be borne in mind, that several expensive buildings will be necessary in the course of the present year.

Besides the members of our own Church, whose means are altogether inadequate to so large an outlay, many private friends and Missionary Societies in the British Isles, on the European continent, and in America, have willingly come forward to help us in our need. Many have assisted us also by useful presents; and the British and Foreign Bible Society, and the Religious Tract Societies of London and New-York, have aided our Missions by the gift of books. To all these friends and benefactors, known and unknown, we offer our most cordial thanks, and wish them abundant blessings from the Lord, who put it into their hearts thus to minister to our necessities. We greatly value their co-operation, and the acquaintance which we thereby form with so many lovers of Jesus and promoters of His kingdom; and we derive a powerful encouragement from it in carrying forwards this blessed but often arduous work. Again would we commend it to their kind support and intercessions; and may God continue to bestow on our Church the grace to contribute in her small degree, in cordial harmony with the numerous active laborers of all sections of the Protestant Church, to the extension of His cause and kingdom.

[From the "Periodical Accounts," &c.]

VIII. GREENLAND.

ON the 18th of July, the ship *Hawlfisken*, Capt. Gram, reached Copenhagen in safety, after an absence of 15 months, during the greater part of which, she had been detained in the harbor of Julianenhaab by the drift-ice, which beset the south-western shores of Greenland. By this vessel, the missing letters and diaries from our southern settlements of Lichtenau and Fredericksthal have been received, and among them the annual communications addressed to the Secretary of the Society, of which the following are extracts.

FROM BROTHER J. KÜGEL.

"Lichtenau, July 4th, 1839.

"DEAR BROTHER,—Your kind letter of the 23d of March was delivered to me at the extremity of one of the branches of our Fiorde or Bay, called by the Greenlanders Amitsuarsuk, distant about fifteen English miles from Lichtenau, where I was occupied with Brethren Asboe and Uellner in gathering brushwood for firing. It was about five o'clock in the evening when the Greenland messenger reached us in his kayak, and you may easily imagine, how eagerly we hastened to our tent, doffing our gloves, and throwing away our bill-hooks, that we might devote the remainder of the evening to the perusal of letters from our relatives and Brethren in Europe.

"For all the intelligence they conveyed to us, we return our most cordial thanks, and not the least for the proofs afforded us of the affectionate remembrance of our Christian friends in Great Britain. The replenishment of our Elias-cad was peculiarly welcome, and we beg to assure the benevolent contributors to this little store, that their liberality has enabled us to afford help to many a distressed family, and to relieve the wants of many a destitute widow and orphan. During the past autumn, a great number of our people were laid up with a pleuritic disorder, accompanied by violent headaches and inflammations of the throat, and, for days together, many of the patients were unable to take any solid food. We were, therefore, particularly thankful to have it in our power to supply them at this season with gruel and other suitable nourishment; for, owing to so many fathers of families being among the sufferers, many of the women and children would have been reduced to the greatest straits, but for this timely aid. The epidemic, though general, was not however fatal, except in a very few cases.

"The period of this visitation was to many a season of serious reflection. In some of the sufferers it produced, we trust, a repentance not to be repented of, while in others it occasioned a sorrow and concern too much resembling that of Ahab. At present the Greenlanders around us appear to enjoy a good state of health,

though many of them are suffering from the blinding effects of the snow, the piercing coast-wind, and the continual looking after the game which is the object of their pursuit. The eyes of Europeans would never bear this severe ordeal, but the sight of the Greenlanders is uncommonly sharp and enduring. Several fatal accidents occurred in the course of the past winter. One young unmarried man was drowned by the upsetting of his kayak, as he was pursuing wild fowl. His body was recovered in a curious way. A woman observed from the shore a shark busily engaged with some object floating in the water, and on approaching, she observed that it was a human body. She immediately cried out—'Be gone and quit your hold, you monster,' whereupon the shark actually relinquished his prey, and took a different course. The corpse was hereupon brought on shore, and, to the surprise of all, was found to have only a slight injury on one thigh, inflicted by the teeth of the voracious animal. The natives who witnessed the circumstance were inclined to consider it a miracle, an idea which, of course, we did not encourage.

↳The winter proved stormy, and much damage was done upon the coast by the violence of the weather. The shallop lying in our bay, belonging to the Danish factory, was dashed on the rocks, and totally wrecked; a second is said to have foundered, more to the northward, and six sailors to have perished; a third, on her passage from this neighborhood to Fredericksthal, was upset, and the crew, three in number, escaped to the shore with difficulty, in a woman's boat. Several women's boats were likewise roughly handled in the spring, though none of those on board lost their lives. Thus, the people among whom our lot is cast, are exposed to continual perils of one kind or other, but the majority seem to be as unconcerned in the midst of them, as the artisan laboring in his workshop, or the student occupied with his books. A superior power is necessary to produce salutary reflection in the minds of men, and to lead them to consider their latter end.

"At the close of the present year, our congregation consists of 102 married couples, 8 widowers, 44 widows, 68 single men, 61 single women, 76 boys and girls, and 218 children,—in all 679 persons. The number of communicants is 291.

"The instruction imparted in our schools has been hitherto chiefly confined to reading; only such as showed a particular desire for it, being taught to write. In future, however, writing will be more generally taught, and an attempt also made to teach the art of ciphering. This will, indeed, be any thing but an easy task, as the requisite terms are in a great measure wanting, as well as the ideas which they are intended to express. The time of instruction being limited to about five months in each year, augments the difficulty connected with this branch of our labors. Another disadvantage is the want of a suitable school-house, the church being so extremely cold in winter, that it is impossible to teach any thing that requires the use of the hands.

“Our supply of copies of the New Testament and the Harmony of the Four Gospels is not yet exhausted, though it is getting somewhat low. Both these volumes are used in our schools, as are also other publications, such as reading and spelling books, containing passages of Scripture, primers, &c. The Danish Missionaries have translated a variety of valuable works, which are more or less in circulation, Pastor Kraagh, now in Denmark, has published a collection of excellent sermons of truly evangelical character; also a number of religious tracts, containing narratives of remarkable conversions, &c.; Luther’s Catechism; and Extracts from Thomas à Kempis, (*de Imitatione Christi.*) have also appeared; as have also Versions of the Psalms and of several of the prophetic books. Thus you see, that books in the Greenlandish language are not absolutely wanting, whatever defects may be observable in them. My fellow-servants salute with me, the members of your society and all our Christian friends in Great Britain, and beg to be remembered in your intercessions at the throne of grace.”

FROM BROTHER VAL. MÜLLER.

“*Fredericksthal, April 3d, 1840.*

“DEAR BROTHER,—Although the ship to which our last years letters and diaries were consigned, still remains in the harbor of Julianehaab, where she has been blockaded by drift-ice ever since the autumn of 1839, and there is no immediate prospect of her being soon released, and enabled to enter upon her voyage to Europe, I cannot be satisfied to lose the opportunity of sending you a few lines, which her return will afford, whenever it takes place. You will be thankful to learn, that during the lengthened period which has elapsed since I last addressed you, nearly a year and three-quarters, our mission family has been preserved in the enjoyment of a pretty good state of health, and that we have been enabled to continue our labors, whether of a spiritual or a temporal kind, without any serious interruption. I can assure you, my dear Brother, it is no easy task, but rather one, that requires a large measure of grace and strength from above for its performance, to maintain order among a flock, the majority of whose members have been so recently rescued from the darkness and abominations of heathenism, and to lead them onward in the apprehension of Christian truth, and the practice of Christian holiness. Circumstances not unfrequently occur, which compel us to cast ourselves upon the mercy, power, and faithfulness of our Lord, and to beseech Him, that He would Himself heal the diseases and hurts of which we are sensible, among the people committed to our charge. And we can thankfully declare, that He has often given health and cure, in answer to our prayer; and that His blessing has not been withholden from our feeble endeavors, to minister to the spiritual wants of our Greenland flock. With the baptized members of it, we

have had particular pleasure ; their outward demeanor has been such as becometh the Gospel of Christ, and we have not been under the necessity of excluding one of their number from fellowship. The daily services at church and the schools have been on the whole well attended, and much desire after instruction has generally prevailed. In regard to the work of education, we are more and more convinced, that it is a powerful and most important means, of instilling into the minds and hearts of the young, the truth as it is in Jesus, and rendering them more earnestly intent on following after holiness. I could relate several facts in illustration of this remark, but will only allude to one which occurred the other day, when, in my presence, a young woman, who had been in the habit of attending our school and can read the New Testament, rebuked her own Sister, who is but lately come to us from the heathen, for what she considered unchaste conduct on the part of the latter towards a person of the other sex, reminding her, in answer to her plea that she had only looked after him, of our Saviour's well known words in the Sermon on the Mount. (*Matt.* v. 28.) I am, therefore, more than ever desirous, that our people, and especially the young, should have more opportunity than has hitherto been afforded them, of receiving instruction by means of books, and especially the best of all books. Thus, and thus alone, will they be 'thoroughly furnished unto every good work.'

"I thank you cordially for the encouragement you gave me some years ago, to undertake a Greenland version of the Book of Psalms. The work has been commenced, and, with the help of the Lord, and under the guidance of His Holy Spirit, I have proceeded with it as far as the 107th Psalm. In the course of the next few months, I hope to have it completed, when I will transmit it to my Brethren at the other settlements for revision. There was a time, I will confess, when I entertained doubts, whether the Book of Psalms would approve itself to the Greenlanders, as the same awakening, edifying, instructive, and soul-exalting portion of Holy Writ, which more enlightened and experienced Christians have found it to be ; but those doubts have been entirely dispelled. The meditation upon its precious contents in which I have been engaged, the deep and more prayerful reflection which I have found necessary, to enable me to transfuse their full meaning into a Greenland version, have been profitable and instructive to my own soul. I have felt delighted with the progress of my work, and rejoiced like a child, as often as I could read one of these songs of Zion in the language of the people, to whom I am called to minister in the Gospel. To them, I am persuaded, a version of this sacred book will prove a real treasure, whenever we put it into their hands, as we hope ere long to be able to do, through the generous aid of the British and Foreign Bible Society.

"I shall be very desirous to learn, in how far you are able to

assist us in the publication of the Greenland version of the 'Scripture Narratives,' the manuscript of which is at present lying on board the ship *Hawlfisken* at Julianenhaab. The work is one of great interest, and we doubt not will be extensively useful to our Greenlanders, whose knowledge of the historical facts recorded in the Old Testament is necessarily very imperfect."

"April 9th, 1840.

"I add a few lines to my letter to mention that we yesterday held our annual school examination. I cannot describe to you the gratification which we Missionaries experienced, on seeing and hearing for ourselves so many and evident proofs, that our efforts for the instruction of our people, and especially the rising generation, had not been in vain. As regular attendants at school, during the past winter, we had 70 male, and 67 female scholars:—of these, 33 of the former, 38 of the latter company are able to read the New Testament fluently. As the number of Greenlanders at present under our care does not exceed 245, it follows that there are only 108 persons of all ages who do not frequent the school. Not a few of these are children under four years of age, or such persons as have already learnt to read. Yet great as is the advantage which is thus enjoyed by the majority of our people, we are very sensible, that verbal instruction and exhortation will continue to be needful, if the mass of knowledge is to be duly leavened. Some of our pupils are able not only to write a tolerable hand themselves, but also to read the hand-writing of others without much difficulty."

IX. THE RECEIPT OF THE FOLLOWING DONATIONS TO THE MISSIONS OF THE UNITED BRETHREN IN 1840, IS HEREWITH THANKFULLY ACKNOWLEDGED, VIZ.—

Through the Rev. Charles A. Bleck, New-York.

From Mrs. H. Lippincott,	\$2 00
" " Catharine Binger, for France,	50 00
" " Ag. Binger, for St. Kitts,	25 00
" " Jane Moore,	50
" C. V. S. R.,	100 00
" Second Reformed Church, Newburgh, per E. W. Farrington,	33 00
" Sunday School of the United Brethren's Church,	4 00
" O. B. Butler, Norwalk, Connecticut,	10 00
" a friend, of the United Brethren's Missions for Greenland,	4 00
" a friend on Long Island,	5 00
" Rev. Mr. Forrest, Delaware Co., N. Y.,	5 00
" Treasurer of the Female Miss. So. U. B. C. New-York, for St. Kitts,	125 00
" do. do. for support of a native teacher, Jamaica,	30 00
" J. W. Petri,	1 00
" Collection in U. B. Church, May 3d,	78 91
" Mrs. G. Ireland, \$3. Rev. Kiah Bailey, Hardwick, Vermont, \$2 50,	5 50
" Mrs. H. Bowie, for France.	50 00
" Sunday School of the United Brethren's Church, New-York,	4 75
" Collection in U. B. C., New-York, after sermon by Rev. Dr. Cutler,	117 40
" Mrs. H. Lippincott,	2 00
" Mrs. H. Binger, for France,	50 00
" Mr. John Van Beuren,	5 00

Through the Rev. David Bigler, Philadelphia.

From annual subscriptions,	101 25
“ several friends in Columbia Co., Ohio, for Greenland, per A. Leimer,	17 00
“ a friend for Greenland,	3 00
“ do. do.	3 00
“ do. do.	5 00
“ do. do.	10 00
“ do. do.	1 00
“ do. do.	50
“ do. do.	4 00
“ do. do.	50
“ do. do.	6 00
“ do. do.	5 00
“ Donations from Juvenile Missionary Society U. B. C. Philadelphia, in school-books, cards, for Mission in St. Croix,	15 00

Through the Rev. Peter Wolle, Litz, Pennsylvania.

“ Collection in August, 1839,	16 40
“ Female Missionary Society,	45 00
“ Collection, January, 1840,	21 32
Do. July, 1840,	23 21
“ Miss Catharine Baso,	3 00

Through the Rev. J. G. Herman, Bethlehem, Pennsylvania.

“ Collection, January, 1840,	66 59
“ do. for church in St. Kitts,	111 00
“ Female Missionary Society for do.,	50 00
“ “ “ for general purposes,	85 00

Through the Rev. J. G. Kummer, Bethlehem, Pennsylvania.

From Young Ladies of the Bethlehem Female Seminary,	12 31
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Through the Rev. Samuel Reinike, Nazareth, Pennsylvania.

“ Collection, February, 1840,	37 07
Do. July, 1840,	26 87
“ Female Missionary Society, for church at St. Kitts,	50 00

Through the Rev. William Lehnert, York, Pennsylvania.

“ Collection,	10 75
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Through the Rev. G. F. Buhson, Lancaster, Pennsylvania.

“ Collection,	40 00
“ Donations towards church in St. Kitts,	20 00

Through the Rev. Ambrose Rondthaler, Graceham, Maryland.

“ Collection, April, 1840,	17 75
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Through the Rev. P. H. Goepf, Bethlehem, Pennsylvania.

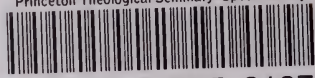
“ Treasurer of the Society for the Propagation of the Gospel,	6500 00
“ a member of the U. B. C., for church in St. Kitts,	25 00
“ do. for buildings in Jamaica,	25 00
The Home Missionary Society of the United Brethren's Church, New- York, contributed towards the objects of the Association, last year,	129 45
In 1840,	109 00

1875

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